This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

15 C 55

A

VOCABULARY

ENGLISH AND TAMIL,

COMPREHENDING

TERMS,

RELATING TO

CHRISTIAN THEOLOGY,

AND

THE RELIGION, PHILOSOPHY, AND MYTHOLOGY, OF THE HINDUS.

சத்தியவேதமொழிகளையும்,

இந்துமதச் சாஸ்திரங்களையும்,

எடுத்துக்காட்டுகிற

பதமஞ்சரி.

BY THE REV. H. BOWER,

MISSIONARY S. P. G.

"The consideration of *ideas* and *words*, as the great instruments of knowledge, makes no despicable part of their contemplation, who would take a view of human knowledge in the whole extent of it."—Locke.

"நிறைமொழிமாந்தர் பெருமைநிலத்து
மறைமொழி காட்டிவிடும்."—குறள்.

MADRAS:

PRINTED BY D. P. L. C. CONNOR, AT THE CHRISTIAN KNOWLEDGE SOCIETY'S PRESS, CHURCH STREET, VEPERY.

1852.

358.1

18 C 55

INDIAN INSTITUTE
27 JUN. 1918
OXFORD

PREFACE.

THIS second part of the Vocabulary I commit to the public with greater feelings of diffidence than I did the first, as the subjects are of great importance and of peculiar difficulty. That such a work is very desirable cannot be denied; and though this attempt is not free from imperfections, yet I trust that its general accuracy will insure for it some degree of appreciation and encouragement.

Under the head of Theological Terms I have not only selected those that are now chiefly in use, but availed myself of the learned remarks on Scripture Terms by Dr. Mill, Professor Wilson, Colonel Vans Kennedy, and C. P. Brown, Esq., on further research we may yet be able to find accurate renderings for most of our Theological words; and it is very desirable, if possible, to observe an uniformity in the Terminology of all our Indian versions of the sacred Scriptures.

There being, to my knowledge, no elementary Treatise on the Religion, Philosophy, and Mythology of the Hindus, for schools and beginners; I have endeavoured, in some small measure, to supply the deficiency in this work. Though it only comprehends the principal terms on these subjects, yet it cost me no little labour and time to compile it. Besides consulting Tamil works, I own my obligation for the matter, to Wilson's Sanscrit Dictionary, his valuable Index and Notes to the Vishnu Purana, and to Colebrooke's writings. I have represented the words (chiefly Sanscrit), first in English and then in Tamil characters; and followed them up by a definition or explanation. Professor Wilson's system of Orthography is adopted, representing Indian terms by Roman Characters. The reader is simply to remember, that this system, originally Sir William Jones's (somewhat different from that of Shakespear and others) gives the vowel sounds a continental and perhaps the true pronunciation. I could have increased the number of terms, and introduced apt quotations and illustrations from various authors; but I was afraid the work would lose its elementary character. If, however, sufficient encouragement is given, this portion of the work itself may be extended into a respectable volume of reference, and be of considerable use to Theological students in this country.

MADRAS,
19th April, 1852.

H. BOWER.

TERMS RELATING TO CHRISTIAN THEOLOGY.

கிறிஸ்து வேதசாஸ்திர பதங்கள்.

Ablution (*ablutio*, from *ab*, and *luo*, or *lavo*, to wash), ஸ்நானம், முழுகீடு.

Absolution (from *ab*, and *solvo*, to loose, release), நிவாரணம், விமோசனம்.

Abstinence (*abs*, from; and *teneo*, to hold), விரதம், துறவு.

Adoption (*ad*, and *opto*, to desire, to choose), புத்திரசுவிகாரம்.

Adoration (*adoro*, to honour, reverence), நமஸ்காரம், அர்ச்சனை.

Advent (*ad*, and ; *venio*, to come), ஆகமனம், வருகை.

Advocate (*advoco*, to call for, to plead for), காரியக்காரன்.

Allsufficient (*sub*, and *facio*, to suit, befit), சர்வசம்பூரணர்.

Almighty, omnipotent (*omnis*, all; and *potens*, powerful), சர்வவல்லவர்.

Altar* (*altus*, high), பீடம், பலிபீடம், மேடை.

Amen (so be it), ஆமன், அஸ்தி, சத்தியம்.

Anathema (*αναθημι*, to place behind, to separate), புறம்பாக்கல், தள்ளல், சபித்தல்.

Angel† (*αγγελος*, a messenger), தூதன், தேவதூதன்.

* *Altar* "*Yajnna bhumi.*—I prefer this to *Vedih*: just as the early Christians used the word *θυσιαστηριον*, in preference to the ordinary words *βουνος* and *Ara*," *Mill.* Wilson sees no objection to *Vedih*, and says that the place of actual immolation is termed *Samitram.*

† *Angel.*—Nine orders or companies of angels or celestials, are enumerated in Roman Catholic books, viz., 1. பத்திசுவாலகர், Seraphim; 2. ஞானுதிக்கர், Cherubim, endowed with knowledge; 3. பத்திராசனர், those who surround the throne of God; 4. தூதகிரித்தியர், messengers; 5. சத்துவர், celestial powers; 6. பலவத்தர், averters of evil; 7. பிராத்மிகர், principalities; 8. அதிதூதர், archangels; 9. தூதர், ministering spirits.

Anointing, unction (*ungo*, to anoint with oil), அபிஷேகம்.
Annunciation (*ad*, and *nuncio*, to tell), அறிவித்தல், பிரசித்தம்.
Anthem (*υμνεω*, to sing), ஞானகீர்த்தனம்.
Antichrist (against Christ), அந்திக்கிறிஸ்து, கிறிஸ்துவின்விரோதி.
Antinomian (against the moral law), நியாயப்பிரமாணவிரோதி.
Antipœdobaptist (against the baptism of infants), சிறுபிள்ளைகளின் ஞானஸ்நானவிரோதி.
Antitype (*αντι*, against; and *τυπος*, a type, pattern), குறிப்புப்பொருள், முன்னடையாளம்.
Apocalypse (*αποκαλυπτω*, to disclose, to cover), revelation, அறிவிப்பாகமம்.
Apocrypha (*αποκρυπτω*, to conceal), தள்ளுபடியாகமம்.
Apostacy (*απο*, and *ιστημι*, to stand, depart from), சமயமறுத்தல், மதப்பிரஷ்டம்.
Apostle (*αποστελλω*, to send away), அப்போஸ்தலர், அனுப்பப்பட்டவர்.
Archangel (chief angel), பிரதானதூதன்.
Archbishop (primate), ஆர்ச்சுபிசப்பு, சிரேஷ்டகண்காணி.
Archdeacon (assistant to the bishop), ஆர்ச்சுடீக்கன், கண்காணிக்குதவிக்காரன்.
Arminianism (opinions of Arminus), அர்மெனியுஸ் கொள்கை.
Articles of faith, வேதமார்க்கப்பிரமாணங்கள்.
Ascension-day, ஆரோகணதினம், பரத்துக்கேறினதிருநாள்.
Ash-Wednesday (first day in Lent), உபவாசநாட்களின் முதலுள்.
Atheism (*a* and *θεος*), நாஸ்திகம், உலகாயுதம்,
Atonement* (*at one ment*), பாவநிவர்த்தி, உத்தரவாதம்.
Attributes of God (*ad*, and *tribuo*, to divide, bestow), தேவலட்சணங்கள்.
Authenticity (*αυθεντης*, an author), மெய்ச்சாதனம், நிச்சயம்.
Backsliding (apostacy), பின்வாங்குதல், மருளவிழுதல்.
Bann (to publish marriage), விவாகஅறிக்கை, ஓலகூறுதல்.
Baptism (*βαπτω*, to wash), ஞானஸ்நானம், தீட்சை.
Beatitude (*beatus*, happy), பாக்கியம், பதவி, பேரின்பம்.

* *Atonement, expiation, Propitiation, Reconciliation.*—For all these words Mill suggests *Prayaschittam*. Kennedy objects to it on the ground that it means a *Penance* performed by the individual himself, in order to expiate a sin committed by him, and that it therefore fails to convey the idea of the Christian atonement. Usage, however, is in its favour, and it is made to convey the Christian construction put upon it. The word is not used by any of the old Missionaries. The Syrians use *Marava*, a covering.

Begotten* (generated), பேறு, சாதாத்மம், உதித்தல், சனிப்பித்தல்.
Belief (faith), விசுவாசம், நம்பிக்கை, பத்தி.
Benediction (*bene*, well; and *dico*, and say, blessing), ஆசீர்வாதம், வாழ்த்து.
Benefice (*bene*, well; and *facio*, to make), கோவில்வருமானம்.
Betrothing (*be*, and *troth*, truth, faith), விவாகப்பொருத்தம், நிச்சயம் பண்ணுதல்.
Bible (ὁ βιβλος, the book, scriptures), வேதாகமம், முதனூல்.
Bigotry (illiberal attachment to any opinion), பிடிவாதம், வீண்பத்தி.
Bishop (επι, over σκοπος, inspector), கண்காணியார், பிசப்பு
Blasphemy (βλαπτω, to injure; φημι, to speak), தேவதூஷணம், நிந்தை.
Blessedness (happiness), பாக்கியம், பேரின்பம், தேவஅருள்.
Brethren (Christians), சகோதரர்.
Burial (interment), பிரேதடக்கம்.
Calendar, தினவட்டவணை, திதியாங்கம்.
Calling (καλεω, to invite), அழைப்பு, அருள்.
Calvinists (followers of Calvin), கல்வீன்கொள்கைக்காரர்.
Canon (κανων, rule), பிரமாணம், கட்டளை.
Cardinal (*cardo*, a hinge), கர்தினல், ரோமசபையில் ஒரு சிறந்தஉத்தியோகன்தன்.
Catechism (κατα, and ηχεω, to sound, instruction), ஞானஉபதேசம்.
Catechumen (proselytes), ஞானஉபதேசம்படிக்கிறவர்கள்.
Catechist (vivâ voce instructor), உபதேசி.
Cathedral (καθεδρα, a chair), குருபீடம், பிரதானகோவில்.
Catholic (καθολικος, ολος, the whole), சாதாரணம், சருவதேசம்.
Celibacy (*cœlebs*, an unmarried person), விரத்தம்.
Cemetery (from κοιμαω, I sleep, a place of repose), கல்லறை, சமாதி.
Ceremony (sacred rite), சடங்கு, திரியை.
Chalice (καλυξ, cup), தற்கருணைப்பாத்திரம்.
Chancel (*cancelli*, rails), பீடஸ்தானம்.
Chant (*canto*, to sing), கானம், கீதம்.
Chapel (a place of worship), சிறுகோவில், செபவீடு.
Charge (bishop's address), ஞானக்கட்டளை, பிரசங்கம்.
Charity (χαρις, love), அன்பு, சிநேகம்.
Cherub, cherubim (an order of angels), கேருபீன், தூதன்.
Choir (chorus), பாடுவார்கூட்டம், பாடுவார்ஸ்தானம்.

* *Begotten* "γεννηθεις, *i. e.* of the *self-same nature*, derived as "Light from Light," in opposition to *made* ποιηθεις." Mill suggests *Jata* and *atpana*, உதித்த I think conveys the idea.

Christ (χριστος, anointed; from χριω, to anoint), கிறிஸ்து, அபிஷேகம்பண்ணப்பட்டவர், (the Messiah).

Christening (baptism), ஞானஸ்நானம்.

Christian (a disciple of Christ), கிறிஸ்தவன்.

Christianity (the religion of Christ), கிறிஸ்துமார்க்கம்.

Christmas (the nativity of Christ), கிறிஸ்துப்பிறந்தபண்டிகை.

Church (the temple, the members), தேவாலயம், சபை, சபையார்.

Churching of women (thanksgiving after child-birth), பிரசவஸ்தோத்திரம்.

Church history, திருச்சபைச்சரித்திரம்.

Church members (communicants, and the baptized), சபையார்.

Church yard, கோவிற்பிரகாரம், சமாதி.

Church rate, கோவில்வீதம்.

Church warden, கோவில்தர்மக்கர்த்தன்.

Circumcision (*circumcido*, to cut around), சுன்னத்து, விருத்தசேதனம்.

Clergy, clerk (κληρος, a lot, portion), குருக்கள், போதகர், வைதிகர்.

Collect (*con* and *lego*, to gather from the scriptures), சுருக்கமான விண்ணப்பம்.

Comforter (*con* and *fortis*, strong), தேற்றரவாளன், ஆதரவளிப்போன்.

Commandment, கற்பனை, கட்டளை.

Commination (*con* and *minatio*, a threatening), தேவகோபாக்கினைகூறல், பயமுறுத்தல்.

Commissary (*con* and *mitto*, to send), கண்காணிக்குப்பதிலாளி.

Common prayer book (liturgy), பொதுவான செபபுஸ்தகம்.

Communion (fellowship, intercourse), அன்னியோன்னியம், நற்கருணை.

Communion of saints, பரிசுத்தவான்களுடைய ஐக்கியம்.

Communion table, நற்கருணைமேசை, பீடம்.

Condignity (*con* and *dignus*, worthy, merit), புண்ணியார்ஜிதம்.

Condemnation, ஆக்கினைத்தீர்ப்பு, தண்டனை.

Conference (council), ஆலோசனைக் கூட்டம்.

Confession (*con* and *fateor* to own), அறிக்கை.

Confession of faith, விசுவாச அறிக்கை, or முயற்சி.

Confession of sin, பாவ அறிக்கை, பாவசங்கீர்த்தனம்.

Confidence (trust), நம்பிக்கை.

Confirmation (*con* and *firmo*, to make firm), திடப்படுத்தல், உறுதிபடுத்தல்.

Congregation (*con* and *grex*, a herd, gathering together), சபை, கூட்டம்.

Congruity (*congruo*, to agree or suit), சம்மோதிதம், தகுதி.

Conscience (*con* and *scio*, to know, the moral sense), மனச்சாட்சி, இவை சாட்சி.

Consecration (*con* and *sacro*, from *sacer*, sacred), பிரதிஷ்டை, சம்பு ரோட்சணம், பரித்தநிலை, நிவேதனம்.

Consolation (comfort), ஆதரதல், தேற்றம்.

Consubstantial (same substance, co-essential), ஏகவஸ்துத்வ, ஏகசாரவம்.

Consubstantiation (together with the substance of bread and wine), ஏகபிரியவஸ்துத்வ, ஏகதன்மை.

Contrition (*con* and *tero*, to bruise, to rub), மனஸ்தாபம், பச்சாதாபம்.

Controversy (*contra* and *verto*, to turn against, தர்க்கம், வாக்குவாதம்.

Conversion (*con* and *verto*, to turn), மனந்திரும்புதல், குணப்படுதல்.

Convert (one who embraces a new religion), மார்க்கத்தில் அமைந்தவன், குணப்பட்டவன்.

Conviction (*con* and *vinco*, to subdue), குற்றவுணர்ச்சி, தன்னறிவு.

Convocation (*con* and *voco*, to call), சங்கங்கூடுதல்.

Council (*concilium*, a deliberative assembly), ஆலோசனாசங்கம்.

Covenant (agreement), உடன்படிக்கை.

Creation* (*creo*, *kri*, to do, to make), சிருஷ்டி, படைப்பு.

Creed (I believe, belief), விசுவாசப்பிரமாணம், சமயசித்தாந்தம்.

Cross (*crux*), சிலுவை, குருசு.

Crucifix (*crux* and *figo*, to fix), பாடுபட்டகுருபம்.

Curate (*curo*, to take care of), குருஉதவி, or பிரதிகுரு.

Damnation (condemnation), தாகாக்கினைத்தீர்ப்பு.

Deacon (a minister, a servant), உதவிக்குரு, பரிசாரகன்.

Decalogue (*δεκα*, *ten*, and λογος, word or speech), பத்துக்கற்பனை.

Decree (*de* and *cerno*, to judge, to divide), தேவதீர்மானம்.

Dedication (*de* and *dico*, to vow, to devote), பிரதிஷ்டை.

Deism (belief in natural religion), ஒருத்துவமதம், இயல்வேதம்.

Deity (*deus deva*, God), தெய்வம், கடவுள், சர்வேசுரன்.

Demon (*δαιμων*, a spirit, an evil spirit), தேவதை, ஆவேசம், பேய்.

Depravity (*pravus*, crooked), பாவத்தன்மை.

Development (unwrapping), நானாதோற்றம், நானா வியாக்கியானம்.

Devil (*διαβολος*, or calumniator, accuser), பசாசு, பேய், நியோன்.

* *Creation.*—Mill suggests *Srishti* from the root *Srija* to create, κτιζειν, (though the idea of creation *from nothing* is not conveyed by it); and *nirmiti* for fabrication from pre-existent materials. *Sargam* for the creation.

Devotee (*de* and *voveo* to vow), பத்தன், தொண்டன், தபோதனன்.
Devotion (religious habit of the mind), தேவபத்தி, வைராக்கியம்.
Dignitary (*dignus* worthy), கனமான உத்தியோகம் பெற்ற குருக்கள்.
Diocese (*δια* and *οικησις*, residence), கண்காணித்துவம், அதிக்கம், ஆட்சி.
Diocesan (the ruler of the diocese), கண்காணி.
Disciple (from *disco*, to learn), சீஷன், அடியான்.
Discipline (rule of church government), திருச்சபை, ஆளுகை, ஒழுங்கு, கண்டிதம்.
Dispensation (*pendo*, to weigh, move), தேவஆளுகை, பிரமாணம், திருச்சபைக்கட்டளை.
Dissent (*dis*, apart; and *sentio*, to think), சமயப்பிரிவு.
Divination (pretended, foretelling of future events), குறிசொல்லல்.
Divine (*divus*, *deus*, a god), தெய்வீகம், திவியம், குரு, வேதசாஸ்திரி.
Divine worship, தேவாராதனை.
Divinity (theology), வேதசாஸ்திரம்.
Divorce (*di*, and *verto*, to turn, separation), விவாகமுறிவு, தாம்பூலமுறி, தள்ளுதலின்சிட்டு.
Doctor of Divinity, D. D. (Professor of Theology), வேதசாஸ்திரி.
Doctrine (*doceo*, to teach), உபதேசம், போதகம், கோட்பாடு.
Dogma, dogmatism (*δογμα*, from *δοκεω*, to think), மதக்கோட்பாடு, பிடிவாதம், தீர்வு.
Doxology (*δοξα*, praise, glory; *λεγω*, to speak), ஸ்தோத்திரபதம், மங்களகீதம்.
Duty (from *due*, கடன்), கடமை, கருமம்.
Easter (saxon, *oster*, to rise), இறில்ல நாதர்உயிர்த்தெழுந்தபண்டிகை.
Ecclesiastic (*εκκλησια*, church), குருக்கள்.
Economy (*οικος*, house; and *νομος*, a law), பிரமாணம், ஏற்பாடு, திர்வாகம்.
Ecumenical (*οικουμενη*, the habitable world), சாதாரணம், பொது.
Elders (presbyters), சபையின்மூப்பர், குருக்கள்.
Election (*λεγω*, to choose), தெரிந்துகொள்ளுதல், தெய்வநியமம்.
Elements (sacramental bread and wine), நற்கருணைத்திரவியங்கள்.
Ember weeks, உபவாச நாட்கள்.
Epiphany (*επι*, and *φαινω*, to appear, to shine), இறில்ல வெளிப்படுத்தப்பட்ட திருநாள்.
Episcopacy (*επισκοπος*), கண்காணியாட்சி.
Essence (*esse*, to be), தத்துவம், சத்து, சுவரூபு, இயல்பு.
Establishment (religion connected with the state), அரசாத்தனத்தைச் சேர்ந்தசபை.

Eternity (duration without beginning or end), நித்தியம்.
Eucharist (*ευχαριστια*, giving of thanks), நற்கருணை.
Evangelist (*ευ*, well; and *αγγελλω*, to announce), சுவிசேஷகர்.
Evidence (proof for the truth of Christianity), வேதவுதாரணம்.
Excommunication (to expel from the church), சபையினின்றுதள்ளுதல், பரிஷ்காரம்.
Exorcism (*ορκιζω*, to bind by oath), உச்சாடனம், பேய்ஓரத்தல்.
Expiation (*ex*, and *pio*, to worship, to atone), பாவநிவாரணம்.
Extreme unction, அவஸ்தைப்பூசுதல், அந்தியகிரியை.
Faith* (*πιστις*, *fido*, to trust, belief), விசுவாசம், நிசுத்தை, பத்தி, கோட்பாடு.
Fall of man, (original sin), ஆதிகருமம்.
Fanaticism (*φαινομαι*, to appear, seeing visions), மருள், மதப்பைத்தியம்.
Fasting, உபவாசம், விரதம்.
Fathers (ancient writers, successors of the apostles), முற்பிதாக்கள், அப்போஸ்தலருடைய பின்னடியார்.
Fellowship communion), ஐக்கியம்.
Flesh† (the sinful part of man), சரீரம், மாமிசம், மனுஷீகம், பாவகுணம், நிற்றின்பம்.
Font (*fons*, fountain), ஞானஸ்நானத்தொட்டி.
Forbearance (longsuffering), பொறுமை.
Foreknowledge, பூர்வஞானம், முன்னறிதல்.
Forgiveness of sin (pardon), பாவமன்னிப்பு.
Formula, formulary, சடங்குச்சட்டம், விதி, விசுவாசப்பிரமாணம்.
Free will (responsibility), சுயாதினம், சித்தம்.
Funeral (burial), பிரேதஅடக்கம்.
Future state, மறுமை, பரகதி.
Genealogy (*γενος*, race; and *λογος*, discourse), வமிசவரிசை.

* *Faith.*—Mill proposes *Sraddha.* Wilson remarks that *Pratyayah* and *Visvasah* are simply trust or belief, and that *Sraddha* is the word for faith as a religious sentiment, and *Bhacti* for religious passion. விசுவாசம், is well understood.

† *Flesh.*—Mill and Wilson, and Rhenius too, think *Mamsa* an objectionable word, and suggest *Sariram*, substituting *body* for flesh; but Browne very properly remarks: "The literal word is doubtless as strange to the Indian ear as it was to the ears of the Greeks and Romans; yet we find the apostles did not reject this Hebraism, nor can a translator evade it. Rejecting *Mamsa* how can we translate Romans viii. 13? It is impracticable; and accordingly a literal translation alone will do."

Gentiles (*gens*, nation, race), லோகத்தார், அஞ்ஞானிகள்.
Genuineness (real, true, not spurious), சத்தம்,பழுதின்மை, உண்மை.
Ghost, spirit, ஆவி, ஆவேசம்.
Gift (donation, talent), கொடை, வரப்பிரசாதம்.
God* (saxon, *good*), தேவன், கடவுள், பராபரன்.
Godhead (saxon, *hade*, state), தேவதத்துவம்.
Godfather (male sponsor), ஞானத்தகப்பன்.
Godmother (female sponsor), ஞானத்தாய்.
Godchild, ஞானப்பிள்ளை.
Glory (splendour, felicity of heaven), மகிமை, புகழ்.
Good Friday (the day of Christ's death), பெரியவெள்ளிக்கிழமை, இயே
சு மரித்ததான்.
Goodness, தயவு, நன்மை.
Good works, தற்கிரியைகள்.
Gospel (good tidings), சுவிசேஷம், வேதவாக்கியம்.
Grace (favour), இரங்கு, அருள், பிரசாதம்.
Grace at meals (blessing), அசனகாலத்துதி.
Hades (the invisible world), பாதாளம், பிதிர்லோகம்.
Hallelujah (praise the Lord), அல்லேலூயா, தேவஸ்தோத்திரம்.
Happiness (blessedness), பாக்கியம், பேரின்பம்.
Heathenism (ἐθνος, a race, a tribe), அஞ்ஞானம், அவபத்தி.
Heaven (the world above), வானம், பரமண்டலம், மோட்சம்.
Hell (the place of punishment), and also of departed spirits, நரகம்,
பாதாளம், மரித்தோர்இடம்.
Heresy (from αιρεω, to take, to hold), பிதற்றம், சமையபேதம், பாஷி
ண்டம்.
Heretic (apostate), பிதற்றன் வேதப்புரட்டன்.
Heterodoxy (ετερος, another δοξα, opinion), சத்தியவிரோதம், வேத
புறம்பு.
Holiness (purity or integrity of moral character), பரிசுத்தம உத்தமம்.

* *God.*—θεος, "This word," says Mill, "in any language should be such as in enunciating the proposition, "God is one," *Deus unus* should convey a marked denial of the polytheistic proposition *Dii plures sunt*, one, there are more gods than one." He therefore proposes *Deva*. Wilson adduces instances in which *Deva* is used for the Supreme Being; but proposes *Iswara*—Kenedy suggested *Brahm* and *Para Brahm*, as having no reference to the idolatry of the Hindus; to which, however, there are insuperable objections, as *Brahm* besides conveying a physical or material idea, is of the neuter gender, and does not admit of the plural number. The Romanists use சர்வேசுரன், which the Protestants also first used and afterwards changed for பராபரன்.

Holyday (festival, *holiday*, a day of rest), திருநாள், வாவு, விடுமுறை.

Holy Ghost, or Holy Spirit (spiritus sanctus), பரிசுத்தஆவி, "இஸ்பி ரித்துசாந்து."

Holy week, or passion week, பாடுபட்டவாரம்.

Homily (ομιλεω, to converse in company), பிரசங்கம்.

Homoousian (ομοουσιος, τω πατρι, of *one* substance or essence, with the father), ஏகவஸ்து.

Homœousian (ομοιουσιος, of *like* substance, with the father), சமவஸ்து.

Hope (desire of, good confidence), நம்பிக்கை.

Hosanna (save I beseech thee), ஓசன்னா, இரட்சித்தருளுமென்று கடவுளைநோக்கிச் சொல்லும் புகழ்மொழி.

Host (*hostia*, a victim, a sacrifice), "ஓஸ்தி," சோமசபையின் நற்கரு ணைப்பண்டம்.

Humanity (belonging to man), மனுஷீகம்.

Humility (*humus*, the earth), மனத்தாழ்மை.

Hymn (υμνος, a song), ஞானப்பாட்டு.

Hypocrite (dissembler), மாயமாலன், வஞ்சகன்.

Hypostasis* (person), தத்துவம், அவஸ்தை, மூர்த்தி, புருஷன்.

Hypostatical union (υποστασις, the *subsistence* of two natures in *one* person in Christ), தேவசுபாவமும் மனுஷசுபாவமுஞ் சேர்த்துவினங் கும் ஏகமூர்த்திகம்.

Iconoclasts (εικων, an image ; κλαστης, a breaker), விக்கிரகசங்காரர்.

Idolatry (ειδωλον, image ; and λατρευω, to worship or serve), விக்கிரகா ராதனை.

Image (*imago*, representation, idol), பிரதமை, சிலை, சொரூபம்.

Image worship (idolatry), சொரூபவணக்கம்.

Image of God (in which man was created), தேவச்சாயல்.

Immersion (*in*, and *mergo*, to plunge), ஞானஸ்நானமுழுக்கு.

Immortality (*in*, and *mortalis*, from *mors*, death), சாகாமை, அழியாமை.

Immutability (*in*, and *mutabilis*, from *muto*, to change), மாறுமை.

Impeccability (*in*, and *pecco*, to sin), பாவமில்லாவம், நிர்மலம்.

Impiety (ungodliness), அவபத்தி.

Imposition of hands (ordination), அஸ்தோபதயனம், அபிஷேகம்.

* *Hypostasis*.—This term signifying one of the *Persons* of the mysterious Trinity is rendered மூர்த்தி, by some. The word in the Sanscrit Dictionary is made to signify matter, substance, solidity, body, figure, form, definite shape or image; and is derived from *marchi* to faint. It cannot therefore properly represent the three persons in the Godhead, though it may be applied to Christ the second person.

Imposture (deception), எத்து, வஞ்சகம்.

Importation (*in*, and *puto*, to think, to reckon), எண்ணுதல், சாட்டல்.

Incarnation (*in*, and *caro*, flesh), மனுஷிவதாரம்.

Incorporeal (immaterial), அசரீரி.

Independents (a sect of Christians), தன்னிலைமைக்காரர், லண்டன்மிஷியோனரிசேர்ந்த கிறிஸ்தவர்கள்.

Indulgence (remission of sins granted by Romanists), பாவமன்னிப்புச்சீட்டு.

Indwelling (of God in Christ, and the Holy Spirit in us), அகத்துறைவு, மனோவாசம்.

Infallibility (exemption from error), தவருமை, தப்பில்லாமை.

Infidelity (want of belief, rejection of Christianity,) அவிசுவாசம்.

Influence divine (the operation of God upon the mind), ஏவுதல்.

Inspiration (*in*, and *spiro*, to breathe), தேவாவியின்ஏவுதல், அருள்.

Intercession (*inter*, and *cedo*, to move or pass between), மத்தியஸ்தம்.

Integrity (of the books of scripture), பழுதின்மை, முழுமை, உண்மை.

Intermediate state (condition of the soul between death and the resurrection, மத்தியபதவி.

Interpretation (explanation of the sense of scripture), வியாக்கியானம், உரை.

Invisible (that cannot be seen), அரூபம், அதரிசனம்.

Invocation (*in*, and *voco*, to call, to pray), விண்ணப்பம், கடவுள்வாழ்த்து.

Jehovah (*Jah*, the essence, and *havah*, existing, the eternal), யெகோவா, சுயம்பு, தற்பரன்.

Jesus (Jehovah the Saviour), இரட்சகர்.

Jubilee (a public festivity), பண்டிகை, கொண்டாட்டம்.

Judgment (the final trial of man), நியாயத்தீர்ப்பு, தண்டனை.

Justice* of God, தேவநீதி.

Justification† (declaring righteous), நீதிமானென்றெண்ணப்படுதல், பாவநிவாரணம்.

Justification by faith, விசுவாசத்தால் நீதி வினங்கப்பட்டு இரட்சிக்கப்படுதல்.

Keys (power of the), குருக்கள் அதிகாரம்.

Kingdom of heaven, or kingdom of God, திருச்சபை, வானராச்சியம்.

Kirk (κυριακον, the Lord's house), கோவில், தேவாலயம்.

Laity (λαος, the people), சபையார், சனங்கள்.

* "*Justice*—is goodness directed by wisdom."—*Stillingfleet.*

† *Justification*—(making just or righteous). Mill suggests *Yatharthikriti*, or *Nyayikara*, *Nam.* Wilson proposes *Sudhih*, and *Suckih.* The Malayalam Syrians use *Nidikaranam*, and *Punyam.*

Lamb* of God (the Saviour of the world), தேவஆட்டுக்குட்டி, பாவம்போக்கும்பலியான உலக இரட்சகர்.

Law (a prescribed rule of action), பிரமாணம், வேதம்.

Moral law (the decalogue), சன்மார்க்கப்பிரமாணம்.

Ceremonial law (ritual of the old Testament), சடங்குப்பிரமாணம்.

Judicial or civil law, நீதி, தேசப்பிரமாணம்.

Lecture (*lego*, to read), பிரசங்கம்.

Lent (saxon, *lencten*, *spring*, fast), தபசுநாட்கள், நாற்பதுநாள்உபவாசம்.

Lesson (*lectio*, from *lego*, to read), கோவிலில்வாசிக்கப்படும் வேதபாடங்கள்.

Letters of orders (ordination document), பட்டப்பத்திரம்.

Life eternal, நித்தியஜீவன், மோட்சம்.

Litany (λιτανεια, supplication), சமுதாயவிண்ணப்பம், பிரார்த்தனை.

Liturgy (λειτουργια, from λειτος, public; and εργον, work), தேவாராதனைமுறைமை.

Logos† (λογος, word, revealer, or declarer of the Divine Will), வார்த்தை, நாதம்.

* *Lamb*—"The Sanscrit has no word for a Lamb" (nor has the Tamil) "though it has for the calf, and for the young of many other animals." Mill proposes *Yagniyamaishaka, i. e.* sacrificial lamb. Wilson suggests *Yavamesha* a young sheep.

† *Logos*—"The co-essential word, who was in the beginning with God, being the expressed *Power*, and *Wisdom*, of the Father, in the creation of the Universe, and in all manifestations of Divinity to man. In other words, the second person of the sacred undivided Trinity, who appeared to the Patriarchs, and (in the person of Jesus Christ was 'made flesh and dwelt among us.' For this term expressive of the highest mysteries of our faith (to which many things in the Hindu Philosophic Theology, particularly in the Purva Mimansa seem to refer), I can only here propose some words. 1. *Padam*, *Verbum*. 2. *Vak Vox*. 3. *Vaïa* (which is masculine like λογος, and partakes of its intellectual signification). 4. *Buddhi*, Wisdom, σοφια, 1 Cor. i. 24. Prov. viii. 22. The derivation of this *Budhi*, as the first born from the Divine essence in the Sankhya Cosmogony, would make this an appropriate word, but that it may be considered unsafe in matters of this nature, to render St. John's term by any other than that by which the word of God in its more earthly meaning is designated. I therefore think that *Sabda* (நாதம்), is better than all."—*Mill* "*Vak* though the best word is objectionable as being of the feminine gender, involving possibly some idea of a *Sakti* (energy), of the Deity."—*Wilson*. The Hindu opinion is that when God, willed creation, he first pronounced the word *om*, by the efficacy of which the Universe was formed. This mystic word is called *Pranawam*.

Lord (Jehovah), கர்த்தர், ஆண்டவர், நாதர்.
Lord's day (Christian sabbath), கர்த்தருடையநாள், ஓய்வுநாள்.
Lord's prayer (prayer, taught by Christ), கர்த்தருடையசெபம், பரமண்டலமந்திரம்.
Lord's supper (sacrament of the Eucharist), கர்த்தருடைய இராப்போசனம்.
Lord's table (sacramental table, communion), கர்த்தருடையபந்தி.
Love (an affection of the mind), அன்பு, நேசகம்.
Love feast (agapœ), அன்பின்விருந்து.
Lutherans (the followers of Luther's opinions), லூத்தரின் சபையார்.
Man of sin (antichrist), கேட்டின் மகன், சத்தியவிரோதி.
Manifestation of God, தேவகாட்சி, பிரசன்னம், அருள்.
Marriage (*mas, maris*, male, a man), விவாகம், கலியாணம்.
Martyr (*μαρτυρ*, a witness), சத்தியசாட்சி, இரத்தசாட்சி.
Mass (*missa*, from mitto, to dismiss), சாமசபை செய்யும்பூசை.
Materialists (*materia*, matter), லோகாயுதர், திரவதாள்.
Matins (prayers offered in the morning), காலை ஆராதனை.
Matrimony (*mater*, a mother), விவாகம், கலியாணம்.
Means of grace, இருபையின் எத்தனங்கள்.
Mediator (*in-medio*, one who comes in the midst), மத்தியஸ்தர்.
Member (one who belongs to the church), அவயவம்.
Merit (*mereo*, to earn or desire), புண்ணியம், அறம்.
Merits of Christ (satisfaction of Christ), கிறிஸ்துவின் உத்தரவாதபுண்ணியம்.
Mercy (pity), இரக்கம், இருபை.
Messiah (anointed, Christ), மேசியா, கிறிஸ்து.
Methodists (Wesleyans), வெஸ்லியன்சபையார்.
Metropolitan (*μητηρ*, mother; *πολις*, city), மேத்திராணி, பங்காளத்திக்கண்காணி.
Militant church, பூமியிற் போராடுகிற சபை.
Millenium (the thousand year's reign of Christ), சகஸ்திராண்டு.
Minister (chief servant), தேவஊழியக்காரன், குரு, போதகன்.
Ministry, குருத்துவம், தேவஊழியம்.
Mission (*mitto*, to send), மிசியோன், சபை, சங்கம்.
Missionary (one sent), மிசினரி, குரு, போதகன்.
Miracles (*miror*, to wonder), அற்புதம், தேவசக்தி.
Mitre (a crown), கண்காணி கிரீடம், தொப்பி.
Monastery (*μονος*, sole, separate), சன்னியாசிமடம்.
Morals (*mos*, moris, manner), தற்லொழுக்கம்.

Mystery (*μυστηριον*, a revealed secret), பரம இரகசியம்.
Mysticism (*μυστικος*, obscure, hid, secret), மருள்.
Mythology (*μυθος*, fable; *λογος*, discourse), புராணிகம், கட்டுக்கதை.
Nature* (*nascor*, to be born or produced), இயல்புகை, சுபாவம், பிரகிரு.
Natural Religion, இயல்வேதம்.
Nave (the middle of a church), தேவிகி மத்தி.
Neighbour (a fellow being), பிறன், அடுத்தவன், அயலான்.
Neology (*νεος*, new *λογος*, word), நூதனபோதம்.
Nunnery (a cloister for females), தவப்பெண்மடம்.
Oath (a solemn affirmation), ஆணை.
Oblation (offering), தெரிக்கி, காணிக்கை.
Obligation (*ob* and *ligo* to bind), கடமை, பொறுப்பு.
Omnipotent (almighty), சர்வவல்லவர்.
Omnipresent, சர்வவியாபகர்.
Omniscient, சர்வஞ்ஞர்.
Oneness (of the Son with the Father, and the Holy Ghost), ஏகத்துவம், ஒருமை.
Only begotten† (Son of God), ஒரேபேருளருமரான், ஏகசுதன்.
Orders, holy (ministerial office), குருபட்டம்.
Ordinances (institutions of Divine authority), தேவநியமங்கள், கட்டளைகள்.
Ordination‡ (act of conferring holy orders), அபிஷேகம், பட்டம்.
Original sin, சன்மபாவம், பூர்வகர்மம்.
Orthodoxy (rightness of opinion in matters of religion), சத்தியசமயத்தார், சுபட்சத்தார்.
Palm Sunday, குருத்தோல பண்டிகை.
Pantheism (*παν*, all, and *θεος*, god), அத்துவைதம், வேதாந்தம்.
Parable (*παραβαλλω*, to compare), உவமை, உபமானம்.
Paraclete (advocate, comforter), தேற்றரவாளன்.
Paradise (the garden of Eden, bliss, heaven), பரதீசு, பதவி, மோட்சம்.
Pardon (*per*, and *dono*, to give), மன்னிப்பு.

* *Nature.*—Mill is at a loss for a term to express *nature*, absolutely, Kennedy suggested *Prakriti*. Human nature and Divine nature Mill expresses by *Manushayatvam*, and *Devatwam*. Wilson suggests *Swabhava*.

† *Only Begotten.*—Mill suggests *Eca*, or *Eca, matram*, or *adwitiyah*. Wilson adduces the following passage: *Devasya, Suta eca, ev, adwitryah.*" The son of God one only without a second.

‡ *Ordination.—Hast, opia, nayanam, i. e.* imposition of hands. The Syrians use pattam, பட்டம்.

Parson (clergyman), பாதிரி, குரு.
Party spirit, பட்சபாதம்.
Paschal (belonging to the passover, Easter), பாஷிகாபண்டிகை.
Passion week (the last week in Lent), பாடுபட்டவாரம்.
Passover (the greatest of the Jewish festivals), பாஷிகாபண்டிகை.
Pastor (*pasco*, to feed, shepherd), மேய்ப்பன், குரு.
Patience (*patior*, to suffer,) பொறுமை.
Paten (*patina*, plate), தற்கருணைத்தட்டு.
Patriarch (chief father, ruler of the church), கோத்திரபிதா, சிரேஷ்ட குரு.
Patriarchate, சபைத்தலைவஞதிக்கம்.
Peace (tranquillity, heavenly rest), சமாதானம், அமைதி.
Penance (to suffer pain, repentance), தவம், நோன்பு, பச்சாதாபம்.
Pentateuch (five books of Moses), பஞ்சாகமம்.
Pentecost (Whit-sunday), ஐம்பதாநாள்பண்டிகை, பரிசுத்த ஆவியின் பண்டிகை.
Perfection (completion, purity), சம்பூரணம், பூரணசற்குணம்.
Persecution (*per*, and *sequor*, to pursue), துன்பப்படுத்தல்.
Person* (*per*, through or by and *sonus*, a sound), ஒருவர், மூர்த்தி, தத்துவம், புருஷன்.
Perseverance (to hold on), கடைப்பிடித்தல், உறுதி, ஊக்கம்.
Pew (a seat in church), கோவிலாசனம்.
Pharisees (separatists), பரிசேயர், யூதசமயப்பிரிவு.
Piety (godliness), தெவபத்தி.
Pilgrimage (to wander), யாத்திரை, ஸ்தலதரிசனம்.
Polyglot (Bible printed in several languages), பலபாஷைவேதாகமம்.
Polytheism (plurality of gods), பலதேவபத்தி, அஞ்ஞானம்.
Pope (*παπα*, father), பாப்பு, ரோமசபைத்தலைவன்.
Porch (gate of a church), வாயில்மண்டபம்.
Praise (glorifying God), துதி, புகழ்.
Prayer (the offering of our desires to God), செபம், வேண்டுதல், பிரார்த்தனை.

* *Person.*—A difficult word to be rendered into any of the Indian languages. The Romanists and the Tranquebar Missionaries rendered it ஆள், *i. e.* a man, a servant, a messenger, &c., but in the last revision of the Athanasian Creed the word is very properly put out. It is probable that the Latin fathers in using this word *Persona*, had nearly the same views with which the Greek Theologians adopted the word *Hypostasis*, which seems calculated to express, that which *stands under* (is the subject of attributes). The true doctrine is, that there are neither *three gods*, nor *three parts* of one god; but a *Triune God* consisting of *three Persons*, each possessing some species of relative distinction.

Preaching (proclaiming the gospel), பிரசங்கித்தல்.

Predestination (to determine before hand), முன்னியமம், அநாதிக்கு றிப்பு.

Prelate (Bishop), கண்காணி, அதிகாரஸ்தர்.

Presbyter (Elder), சபையின்மூப்பன், தலைவன், குரு.

Presbyterians, மூப்பரால்நடத்தப்படுகிறசபையார்.

Priest (a Presbyter), குரு, போதகன், ஆசாரியன்.

Primate (Archbishop), பிரதானகண்காணி.

Private judgment (the liberty of responsible beings for interpreting the scriptures), பொறுப்புள்ளவிவேகிகள்செய்யும் வேதவியாக்கியானம்.

Procession (coming forth of the Holy Ghost from the Father and the Son), தோன்றல், உதித்தல்.

Prophecy (to foretell), தீர்க்கதரிசனம், முன்னறிவித்தல்.

Prophet (one who foretells), தீர்க்கதரிசி, ரிஷி, ஞானி.

Propitiation (conciliation; to appease one offended and render him favourable), பாவநிவர்த்தி, பிராயச்சித்தம் (திருபாசனம்).

Proselyte (convert), புதுமார்க்கத்தை அநுசரித்தவன்.

Protestant (a member of the reformed church), சத்தியவாதி, பாப்பு மதவிரோதி.

Providence (*provideo*, to see before), தேவபிராமரிப்பு.

Psalms (சங்கீதபுஸ்தகம்).

Psalter (church service), சுருக்கமான செபபுஸ்தகம்.

Pulpit (sermon desk), பிரசங்காசனம்.

Purgatory (*purgo*, to purge, purify), உத்திரிக்கிறஸ்தலம்.

Quietness (tranquillity), அமரிக்கை, அடக்கம், மவுனம்.

Rationalism (religion dictated by human reason), சுயபுத்திமதம், சார்வாகம்.

Reader (an itinerant catechist), ரீடர், வேதத்தைச்சனங்களுக்குவாசிக்கிறவன்.

Reading desk (prayer desk), வாசிப்பாசனம்.

Reconciliation (to call back into union), ஒப்பரவாக்குதல்.

Rectitude (*rectus*, right, straight), நெறி, நேர்மை.

Redeemer (*emo*, to purchase), மீட்பர்.

Redemption (buying back), மீட்பு.

Reformation (remodelling, reconstructing), சீர்திருத்தல், புதிப்பித்தல்.

Regeneration* (reproduction), மறுசனனம், குணப்படுதல்.

* *Regeneration.*—Mill proposes *Anujanmam*, or *Pratijanma*, and in Matt. xvii. 28, *Pratisarga.*

Relic (that which is left), அற்சயசிஷ்டபண்டம்.

Religion (binding, obligation), வேதம், சமயம், மார்க்கம்.

Natural religion, இயல்வேதம்.

Revealed religion, அருள்வேதம்.

Remission (to send back, pardon), மன்னிப்பு, பாவவிமோசனம்.

Renewal (renovation), புதிப்பித்தல் நவீகரணம்.

Repentance* (change, regret of mind), மனஸ்தாபம், மனந்திருப்புதல்.

Reprobation (disapproved), கடினம், பதிதம், தள்ளுபடியான சாபம்.

Reserve in teaching (suppression of truth), சத்தியமறைப்பு.

Responses (answers, short sentences, used by the people in Divine worship), ஆராதனையில் சனங்களால் சொல்லப்படும மறுமொழி வாக்கியங்கள்.

Resurrection (*re*, and *surgo*, to rise), உயிர்த்தெழுதல், உத்தானம்.

Revelation (*revelo*, to unveil, discovery), அறிவிப்பு, காட்சி, வேதம்

Reverend (clergyman's title), சங்கை பொருந்திய என்னும் குருக்ஷத்ரிய வக்கணம், பட்டம்.

Reward (recompense), பலன், சம்பாவனை.

Righteousness of Christ (δικαιοσυνη, the cause of our justification), இரிஸ்துவின் நீதி, உத்தரவாதபுண்ணியம்.

Rite, ritual (Sanscrit, *Riti*, service), சடங்கு, ஆராதனைப்பிரமாணம.

Rosary (a string of beads), செபமாலை.

Rubrics (rules for Divine service), ஆராதனைச்சட்டங்கள்.

Rule of faith (the holy scriptures), விசுவாசப்பிரமாணம், வேதாகமம்.

Sabbath (resting day), ஓய்வுநாள்.

Sacrament† (oath, pledge, special means of grace) வேதநியமம், சமஸ்காரம்.

Sacrifice‡ (*sacer*, sacred, and *facio*, to make, to immolate), பலி, யாகம்.

* *Repentance.*—Mill proposes *Anutapa*, and Vipratisara, and objects to *Paschattapa*, (பச்சாதாபம்); but Wilson recommends it; and it is commonly used by the Romanists.

† *Sacrament.*—Mill suggests *Pratijna*, and that *Pratyaya carini* would answer in the definition of a sacrament. Wilson proposes *Saniscarah*, among the Hindus *Samscarah-hina*, is an excommunicated person. For Baptism the terms *Jala*, *Samscara*, *Jala Bhishecah*, one proposed. For the Lord's Supper. *Prabhu-Bhojanam*, is objected, as meaning "the eating of the Lord." Mill proposes *Prabhu-yajna Bhojanam*. Wilson suggests *Yajanam*, also *Samsparsanam*. Kennedy suggests the use of the original Greek. The Syrians use the word *Korbana*.

‡ *Sacrifice.*—(θυσια), *Yagna*; and *Oma*, for burnt offering.—*Mill.* Wilson suggests *Yagah* (யாகம்), which comprehend four kinds. *Prosadam*, is consecrated food. *Paja*, and *Balipaja*, are used by the Syrian.

Sacrilege (*sacer*, sacred, and *lego*, to take), கோவில்கொள்ளை.

Saint (*sanctus*, holy, set apart), பரிசுத்தவான், முனிவன்.

Salvation (*salvo*, to save, deliverance from sin), இரட்சிப்பு, கலையே தீறல், முத்தி.

Sanctification* (*sanctus*, holy, and *facio*, to make), பரிசுத்தமாக்குதல், சுத்திகரிப்பு.

Sanctuary (a sacred place, temple), பரிசுத்தஸ்தலம், தேவாலயம்.

Satan (adversary, devil), சாத்தான், பசாசு.

Satisfaction (*satis*, enough, and *facio*, to make), திருப்தி, உத்தரவாதம்.

Saviour (Jesus Christ, the deliverer from sin), இரட்சகர்.

Scepticism (doubting, unbelief), அவிசுவாசம், சந்தேகம்.

Schism† (from σχιζω, to divide), பிரிவினை, சமயபேதம்.

Schismatic (separatist), பிரிவினைக்காரன், சமயபேதி.

Scripture (from *scripto*, to write), வேதவாக்கியம், வேதாட்சரம்.

Sect (*seco*, to cut off, to separate), பிரிவு, சமயம்.

See (seat of a Bishop, diocese), கன்காணியாட்சி.

Self-existent (Jehovah), சுயம்பு, நித்தியர்.

Septuagint (Greek version made by 70 interpreters), செப்துவசித்து, கிரேக்கவேதாகமம்.

Seraph (an angel of the highest order), சராபின், தேவதூதன்.

Sermon (*sermo*, speech), பிரசங்கம்.

Service of the Church (worship), தேவாராதனை.

Sexton (*sacristan*, a Church servant), கோவில்பிள்ளை, சங்கிறிஸ்தான்.

Shechinah (visible glory, a symbol of the Divine presence), தேவ மகிமை, சுயம்பிரகாசகாட்சி.

Sin (transgression of God's law), பாவம், மீறுதல், தவறு.

Original sin, சன்மபாவம்.

Actual sin, கருமபாவம்.

Sinner (transgressor, violator), பாவி, துரோகி.

Society (union, association), சங்கம், கூட்டம்.

Son of God‡ (Christ the second person, in the Holy Trinity), தேவகுமாரன், சுதன், புத்திரன்.

* *Sanctification.*—Mill suggests *Suddhi*, and *Panyakriti*; and Wilson *Pavitrita*, or *Pavitryam*.

† *Schism.*—Wilson proposes *Sampradayah*, which the Hindus employ to signify distinctions amongst themselves, which do not depart from the essentials of the faith—(Denomination).

‡ *Son of God.*—Mill proposes *Devaputra*, and Wilson *Devasuta*. The latter objects to *Putra* etymologically, as it implies one who redeems his father from that hell to which the childless are condemned. தேவசுதன், is decidedly the best.

Sonship (filiation), குமாரத்துவம், சுதத்துவம்.

Soul (the spiritual, rational, and immortal substance in man), ஆத்துமா.

Spirit (*spiro*, to breathe, to blow), ஆவி, உயிர், சிவன், ஆத்துமா.

Holy Spirit (the third person in the Holy Trinity), பரிசுத்த ஆவி.

Spirituality (holy affections), பரிசுத்த சித்தை.

Sponsors (sureties), பிணையாளிகள், ஞானத்தாய்தகப்பன்மார்.

Substance (*sub*, and *sto*, to stand, essence, nature), சுபாவம், தத்துவம்.

Substitution (vicarious sacrifice of priest), சுடு, பிணை.

Succession (transmission of the ministerial office), பரம்பரை, வரிசை.

Supererogation (to do more than duty requires), மிச்சப்புண்ணிய கிரியை.

Supremacy (highest station of power), மேலான அதிகாரம்.

Surplice (a clergyman's white garment), குருக்களுடைய வெள்ளையங்கி.

Surrogate (one delegated to grant licenses, &c.), காரியக்காரன்.

Symbol (*συν*, with, and *βαλλω*, to throw, a sign, an abstract), குறிப்பு அடையாளம்.

Synagogue (a congregation, a prayer house), செபஆலயம்.

Synod (a meeting of Ecclesiastics), குருக்கள் சங்கம்.

Tabernacle (a place of worship), கூடாரம், தேவாலயம்.

Teacher (Minister), போதகன், குரு, உவாத்தி.

Temple* (a place of worship), தேவாலயம், கோவில்.

Temperance (moderation), இச்சையடக்கம்.

Temptation (*teneo*, *τεινο*, to strain, urge, press), சோதனை, பரிட்சை.

Test (oath, trial), சோதனை, பரிட்சை.

Testament (*testor*, to make a will, covenant), ஏற்பாடு, உடன்படிக்கை.

Old Testament, பழைய ஏற்பாடு.

New Testament, புதிய ஏற்பாடு.

Testimonial (certificate), நற்சாட்சி பத்திரம்.

Text (a verse or passage of Scripture), வேதவாக்கியம், மூலவாக்கியம்.

Thanksgiving (expression of gratitude), அதிசெலுத்தல், தன்றிகூறல்.

Theocracy (*θεος*, God; *κρατος*, power, government of God), தேவாஞ்ஞை.

Theology (Divinity), வேதசாஸ்திரம்.

Title to orders, குருப்பட்டப்பத்திரம்.

Tradition (*trado*, to deliver), பாரம்பரை, சம்பிரதானம்.

* A Mahomedan mosque is called பள்ளி, or பள்ளிவாசல். The same term is applied to the Syrian temples.

Transept (division of a church, forming the arms of a cross), சிலுவை மாதிரியான கோவிலின் இருபுறத்திலுங்கைகளைப்போலுள்ளஅறைகள்.

Transubstantiation (the Romish doctrine of the real material change of the elements), வஸ்துமாறுதல், தேவசிகரம்.

Trinity (the union of three persons in the godhead), திரித்துவம்.*

Trinity in Unity (the Triune God), திரியேகத்துவம்.

Trust (confidence, reliance), நம்பிக்கை.

Truth (God's revealed will), சத்தியம், வேதம்.

Type (an image or representation), அடையாளம், குறிப்பு.

Unitarians (a title assumed by Socinians), ஒருத்துவமார்க்கத்தார்.

Unction (*ungo*, to anoint, Divine Grace), தேவப்பிரசாதம்.

Extreme unction, அவஸ்தை பூசுதல்.

Universal (catholic), சாதாரணம், பொது.

Versions (of the Bible), வேதமொழிபெயர்ப்பு, திருப்புதல்.

Vicar (incumbent, a clergyman), ஒருகுரு.

Vicarious sacrifice (substitution), பிரதிபலி, இயேசுவின்புண்ணியபலி.

Virtue† (*virtus*, strength), அறம், பலம், தர்மம், சத்தியம், புண்ணியம், சற்குணம்.

Vision (supernatural appearance), காட்சி, தரிசனம்.

Visitation (inspection of a Bishop), கண்காணிவிசாரிப்பு.

Vulgate (Romish Latin Bible), ரோமசபையின் லத்தின் வேதாகமம்.

Whitsunday (Pentecost), பரிசுத்தஆவியின் பண்டிகை.

Will of God, தேவசித்தம், திருவுளம், வேதம்.

Word, (logos), வார்த்தை, நாதம்.

Works (external performances distinct from grace, moral duties), கிரியை, கருமம்.

Good works, தற்கிரியைகள், புண்ணியகிரியைகள்.

Theological works, வேதசாஸ்திரங்கள், ஞானநூல்கள்.

Worship (adoration, religious service), ஆராதனை, அர்ச்சனை, தமஸ்காரம்.

Zeal (passionate ardour), பத்திவைராக்கியம், சிரத்தை.

* *Trinity*, also முழுத்துவம்.

† *Virtue.*—"Truth and Virtue are twin-born sisters, with only a name of distinction, truth being speculative virtue, and virtue practical truth."—*Waburton.*

PRINCIPAL TERMS RELATING TO THE RELIGION, PHILOSOPHY, AND MYTHOLOGY OF THE HINDUS.

Abhàva, அபாவம், privation, *Bhàva*, and abhàva are positive and negative arrangements.

Abhavàdam, அபவாதம், that which asserts *Brahm* to be true, and the universe to be false, பிரமம்மெய் பிரபஞ்சம்பொய்யென்பது.

Abhimàna, அபிமானம்,* "the peculiar and appropriate function of *apankarà*, which is self-conviction; a belief that, in perception and meditation, *I* am concerned, and the objects of sense concern *me;* in short that *I am.*" *Colebrooke's* Essays II. 242. See *Ahankara.*

Abhyantāra, அப்பியந்தரம், internal objects, opposite of *bahya*, external objects (in the Bouddha system).

Abishèka, அபிஷேகம், inauguration; the bathing or consecration of an idol, or of a Prince at his inauguration (used for Baptism and ordination).

Achàra, ஆசாரம், usage of caste and order.

Achàri, ஆசாரி, a title given to learned Brahmans, and especially of the *Vaishnava* sect. It is assumed also by the tribe of artisans (பஞ்சாளர்).

Adharma, அதர்மம், vice, demerit; the opposite of *Dharma*, தர்மம், virtue, merit.

The Jains affirm that *Adharma*, is a particular substance pervading the world, and causing the soul's continuance with the body, as *Dharma*, on the contrary causes the soul's assent.

A'dhi, ஆதி, The beginning: the Great First cause, எல்லாவற்றிற்கு முதற்பொருள்.

A'dhi-atma, ஆதி ஆத்துமா, overruling spirit.

A'dhi-bhuta, ஆதிபூதம், primeval element. "He who ruleth over created beings."—*Gita.*

A'dhi-dèva, ஆதிதேவன், "*Purush*, superior to fate—Vital soul." —See *Atma.*

Adhi-kári, அதிகாரி, "a person who with the practise of worldly affairs professes also the tenets of Vedantism," a competent or qualified person.

* அபிமானம், also means great honor whence அபிமானபுத்திரன், an honorary son, and inferior kind of adoption not recognised by the Law.

A′dhi-purusha, ஆதிபுருஷன், the supreme spirit.

Aditi, ஆதித்தி, one of the wives of Kasyapa, and the mother of the Gods and Suras. Her offspring are called *Adityas.*

Adresya அதிருசியன், the invisible.

Adwaita, அத்துவைதம், non-duality; or unity of God and all his emanations (creation). The creatures we see are the creator himself under so many forms or modifications, இவர்த்துமாவும் பரமாத்துமாவும்பேதமில்லை யெனல், *Spinozism.* The Smarta Brahmans, and all Vedantists, the followers of Sankarachàrya are Adwaitas. Professor Wilson, in his two Lectures, remarks, that "the very hypotheses of an adwaita theory indicates the priority of a dualistic system." See *Dwaita,* and *Vedanta.*

A′gama, ஆகமம், a sastra, or work on sacred science, and of divine origin.

A′gamana, ஆகமனம், arrival or advent of a deity (used by Christians for the second coming of Christ).

Agastya, அகஸ்தியர், a pious and learned sage, translated to the heavens for his virtue, who subdued the monster *Sanchanaga,* and carried him about in an earthern pot. He is said to have swallowed the sea and its contents.

Agni, அக்கினி, the god of fire and regent of the South-east. The third Vedic god, pre-eminent among the rest (son of Kasyapa and Aditi). He is called the first *Rishi,* the first who invoked the gods and sacrificed to them. He is said to be mediator between men and gods. As he is always youthful, he is called *Vaishvànara;* as protector of the house, *Grihapati;* as protector of the community, *Vishpati;* and as purifier, he is called *Pávaka.* His wife is *Agnàyi,* or *Swaha.* His vehicle is a Ram. His heaven is *Agniloka.*

Ahankàra, அகங்காரம் (from *aham,* I), egotism, consciousness, product of *mahat.* "It cannot be very well rendered by any European term. It means the principle of individual existence, that which appropriates perceptions, and on which depends the notions, *I think, I feel, I am.*" It might be expressed by the proposition of Descartes reversed, "Sum, ergo, cogito, &c." sentio. Vishnu Purana 15. In Vedanta books it is called *Chitabhasa Surupa,* சித்பாசசொரூபம்.

Airàvat, ஐராவதம், the elephant of Indra, produced at the churning of the ocean.

Ajiva, அசீவம், in Jaina books used to express all that is not a

living soul, *i. e.* the whole of *Juda*. (சடம்) inanimate and unsentient substance.

A'kàsa, ஆகாசம்,* "The fifth Element ether, the sky or atmosphere, Brahm as identical with ether. Space, vacuity. *Akas* is the subtle and ethereal fluid, supposed to fill and pervade the universe, and to be the peculiar vehicle of life and sound." *Wilson*, (akasavani,† ஆகாசவாணி, is a voice from heaven; or the manifestation of a deity in which he is heard but not seen. Also ஆகாசகமனம், Agasakamanam. Progress through the sky, walking in the air; one of the 64 "கலை" or "arts" of the Hindus.

A'lambana, ஆலம்பனம், silent prayer.

Allama, அல்லமர் (probably from the Arabic *Allah*, or Hebrew *El*) a deity adored by the Jangams.

A'lvar, ஆழ்வார், the eagle, the vehicle of Vishnu. The twelve Vaishnava saints.

Ambika, அம்பிகை, a name of Parvati.

Amràvati, அமராவதி, the celestial city of Indra.

Amrita, அமிர்தம், nectar, ambrosia, the beverage of immortality drank by the gods, produced at the churning of the ocean.

Amsa, அம்சம், part or portion, essence, principle. The soul is said to be an *Amsa*, of the deity.

A'nanda, ஆனந்தர், God, the fountain of joy or happiness.

Anda-kataha, அண்டகடாகம், *kataha*, is properly a shallow hemispherical vessel, a saucer; but compounded in this form (*anda kataha*), implies the shell of the mundane egg. The Vishnu Purana thus describes it: "Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the *Lokàloka* mountain, which is ten thousand *yojanas* in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is again encompassed by the *andakataha*, or shell of the egg." The Mohammedan legend of *kohkaf*, the stony

* Also ஆகாயம், Agayam.

† "The quintessence, fifth essence, or element of Paracelsus or Empedocles."—*C. P. Brown's Tel. Dicty.* "Akasa is a substance that has the quality of sound. It has also number (viz. unity) quantity, individuality, conjunction, and disconjunction. It is infinite, one and eternal"—*Nyaya*, Philosophy. *Colebrooke* I. 275. The Vedantists appear to confound it with vacancy. They affirm that "*Brahm*, is *Akasa*, from which all things proceed and to which all return." The Bauddhas do not recognize this element.

girdle that surrounds the world, is evidently connected with the *Lokaloka* of the Hindus." *Vishnu Purana* 202.

A'ngu, அங்கம், or வேதாங்கம், Vedángam supplementary science of the Vedas.

Annamaya, அன்னமயம், sustenance, one of the five causes which the existence of animal life is supposed to imply. *Annamaya-kósha*, the exterior case, composed of elements so combined, is the nutrimentitious sheath, which being the scene of coarse friction, is termed the gross body.

Antaryàmin, அந்தரியாமி, the internal check, conscience, the Supreme being.

An'u, அணு, or Paramànu பரமாணு, atoms. See *Tanmatra.*

Anubhava, அனுபவம், right notion, experience.

Ajnyàna, அஞ்ஞானம், ignorance. The five causes of ignorance (அஞ்ஞானபஞ்சகம்) are பிரகிருதி, மாயை, அவித்தை, ஆவரணம், and விட்சேபம்; and the destruction of these are respectively, பரிபூரணஞானம், தத்பதசோதனை, துவம்பதசோதனை, தத்துவஞானம், and விதேகமுத்தி.

Anushtàna sarira, அனுஷ்டானசரீரம், in the Sankhya Philosophy, is that intermediate corporeal frame composed of the five elements, but tenuous or refined, and is the vehicle of the subtle person. *Colebrooke.*

Apsaràs, அப்சரசு, celestial dancers celebrated for their beauty, of whom *Rembha* is the most distinguished. They are walkers on water, or water nymphs. They are sent out by Indra to excite the passions of the gods in order to deprive them of their merits.

Arjuna, அர்சுனன், one of the five Pandu brethren, represented in the Bhagavat gita as a mild and affectionate prince. In the Maha Bharata, it is related that Arjuna and Krishna at the burning of the *Khandava* forest overcame all the gods and their hosts. See *Pandas.*

Asariri, அசரீரி, incorporeal, *lit:* without body.

Asat, அசத்து, nonentity. See *Sat.*

Asmita, அஸ்மிதம், selfishness, literally, *I-am-ness.*

Asòka, அசோகம், a high pyramidal tree sacred to *Aruga*, Uvaria longifolia, the Jaina deity.

Asooras, அசுரர், demons and giants, who, like the Titans, made war against the gods.

Aswamedah, அசுவமேதம், sacrifice of a horse. He who offers a hundred such sacrifices is entitled to the throne of Indra.

Aswini, அஸ்வனி, a name of Pàrvati, who took the form of a mare, and was approached by Surya in the form of a horse. On their nostrils touching she was impregnated with sunbeams, and became the mother of the *Aswani kumara*, or Twins of the Hindu Zodiac.

Atharva-veda, அதர்வணவேதம். See *Veda*.

A'tma, ஆத்துமா (from *at*, to move). "The soul, the natural temperament or disposition, *Brahm*, the supreme deity and soul of the universe, life, spirit, also body, understanding, intellect, self-mind, the sun, fire, air," &c.—*Wilson*, S. Dicty.

"In the Sankhya system, soul is termed *Purusha*, *Pumas*, or *Atman*, *i. e.* that which is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, immaterial, &c. The theistical *Sankhya*, recognises the same principles; understanding, however, by *Purusha*, not the individual soul alone, but likewise god the ruler of the world, *Iswara*."

In the *Vedanta* system *Atman*, means the living or the individual soul, or the Supreme Being.—*Colebrooke*.

The *Bauddhas*, do not recognise the soul (*jiva*, or *atman*), as distinct from intelligence.—(*Chitta*.)

"The Hindus believe that the soul or conscious life, enters the body through the sagittal suture (*Siman*); lodges in the brain; and may contemplate, through the same opening, the divine perfections. *Mind*, or the reasoning faculty is reckoned to be an organ of the body, situated in the heart."—*Colebrooke* I. 50.

The following verses are from the Tamil Bhagavat Gita:

பிறிய போர்வையைப் பெயர்த்துப்பின்னோர்
வேறிய போர்வையை விரும்புவாரொன
தூறிய வுடம்பினி னுதித்த வுண்மை* தான்
மாறி யோருடம்பினை மருவுமன்னனே.

As those who throw away a tattered garment, and desire other clothing; so, the soul, O king, which appears in one mortal body will exchange it for another.

உருப்பான்மை மற்றதனுக்கொரு தானுமின்மையாற்
செருப்பால் வெம்படைக்கலங்கள் சேதிக்க மாட்டாவா
நெருப்பால் வெந்தழியாது நீரானெக்கொழுகாது
மருத்தானுஞ் சுவியாது மறற்றன்ற னியல்கேள்.

* உண்மை, the soul, literally *Truth* in opposition to பொய், the body, literally *a lie*.

The nature of the body at no time appertains to that of the soul. The weapons on the battle field cannot divide it. It is not burnt up and destroyed by the fire. The water cannot destroy it; nor can it be shaken by the wind. Hear further of its nature:

எல்லாப்பொருட்கும்பழையதனேயெங்குந்தானுயிருப்பதனே
நில்லாத்தன்மை யில்லதனே நித்தியத்துவத்தை நிலைப்பேற்மை
யல்லாப்புலன்கள் பதினுலுமறியா வறிவையறியாதே
யில்லாப்பொருள்போலழியுமெனவிரங்குகின்றதென்கண்டோ.

Of all beings it is the most ancient. It exists in all places. It is unchangeable. It is eternal. It is immoveable. Besides which, it is the pure intelligence beyond the powers of the fourteen *Karanams** to conceive; what knowest thou then to grieve as thou dost, as if the soul could be destroyed as other perishable substances.

The following verse, also from the Gita, inculcates the imperishableness, as well as the transmigration of the soul.

மாயுமவராது முயர் வாழுமவராது
மாயுமறி ஞேர்களழியாமை யறியாயோ
நீயுமிவர் தாமுநிகழ் தானு நெறி தேரி
லேயும் வகையாலுலகிலென்று முளமேகாண்.

Dost thou not know that the wise neither grieve for the dead nor for the living. Thyself, these princes, and I myself, when well considered (by multiform births), shall never cease to be.

ஆத்துமா விஷயம்போலே தாமரூபமாக எதிரிட்டுக்
காணப்படாமல் தானுகவே யிருக்கின்றவர்.
ஆத்துமா (க) வான்மா, பரமான்மா, அந்தரான்மா.
(நிரனை) சாக்கிராபிமானி, சொற்பனபிமானி, சுழுத்தியபிமானி.
ஆத்துமா அனுவுக்கனு மகத்துக்கு மகத்தாயிருக்கின்றவர்.

A'varana, ஆவரணம், investments of elements by rudiments successively.

Avasthà, அவஸ்தை, state, condition, hypostasis.

The five kinds of *Avasthas* (பஞ்சாவஸ்தை), are:

1.	சாக்கிரம்,	Vigilance, activity.
2.	சொற்பனம்.	Dream.

* The 14 Karanams are the five organs of sense, the five organs of action, and the four mental faculties.

3.	சுழுத்தி.	Deep sleep.
4.	துரியம்.	Abstraction of mind, absorption.
5.	துரியாதீதம்.	Inanity, insensibility.

"The *Trimurtis*, Brahma, Vishnu, and Siva are three hypostases of *Brahm*, in the different characters of creator, preserver, and destroyer. Here we recognise the τριας, αρχικας, υποστασεις, of Plato." *Vishnu Purana.*

Avathàra, அவதாரம் (from *Ava*, before, and *tra*, to cross, migrate, or descend, also *tra*, to save, from which *Taraka*, a protector, a preserver). Descent, especially of a Deity from heaven. Metamorphosis, Incarnation. Professor Wilson says that "the Vedas do appear to allude occasionally to the Avatars of Vishnu." 24 Avatars of Vishnu, as well as Siva are enumerated; but those commonly known, are the 10 Avatars of Vishnu. See *Vishnu.*

Avayava, அவயவம், "the members or corporeal parts which constitute the organised body; viz., five organs of sense, as many instruments of action, and the same number of vital faculties; to which are added mind (including intelligence, consciousness, and sensation); or, distinguishing mind and intellect *(Buddhi)*, as separate parts, the number is seventeen."—*Colebrooke.*

Avidya, அவித்தை (அஞ்ஞானம்), ignorance or pride arising from not knowing that all spirits are one, or the mistake of supposing that to be durable, which is but momentary.

Avikàra, அவிகாரம், not subject to change.

Avyakta, அவியக்தம், indiscreet cause of the world. The indistinct one.

Bala-Rama, பலராமர், brother of Krishna, who was saved from the fury of *Kausa*, by being transferred from the womb of his mother into that of another female. He is represented under the form of *Jagernath*. He is celebrated for having married a gigantic old maid. He resembles Bacchus.

Baldiva, the Hindu Hercules.

Bali or Mahá Bali, மகாபலிச்சக்கிரவர்த்தி, an irreligious monarch, destroyed by Vishnu in the fifth Avatar.

Bhâva, பாவம், state, or condition of being, nature, mind, soul, &c.

Bhávana பாவனை, the mental impression or apprehension following upon knowledge.

Bauddhás, புத்தர், followers of Bouddha, who was according to some the ninth Avatar of Vishnu.

"புத்தர், எல்லாவற்றையும், பிரகடிப்பித்துப் போதனையாளர்கின்றவர்."

The Bouddhas are considered heretics by the upholders of Brahmanism, they were formerly much persecuted and at last, driven out of India; 700 or 800 years back they possessed Temples here. Manikavasagar was their great opponent, and the *Vadur Purana*, வாதவூர்புராணம், was written to ridicule and expose them.

The Bouddhas agree with the orthodox Hindus in the following points:—

1. In acknowledging the Brahminical doctrine as the foundation of their own.
2. In admitting a Trimurti.
3. In acknowledging Transmigration.

They differ from Brahmanism.

1. In not acknowledging the Vedas as revealed.
2. In not recognizing the division of caste.
3. In considering the inferior gods as holy men.

The god of the Bouddhas reposes in a perfect quietism; he does not concern himself with human actions. The system teaches that the most devoted Bouddhas eventually become Buddhas, of whom there are already 22; the first of whom according to the Cashmerian Chronicle is said to have lived 1,300 years B. C. The death of the Buddha *Sakhya Muni* is fixed B. C. 543.

Their precepts considered as necessary to salvation are five; viz.

1st. Not to kill a living creature of any kind.
2d. Not to steal.
3d. Not to commit adultery.
4th. Not to speak an untruth on any occasion.
5th. Not to use intoxicating liquors or drugs. They also inculcate virtue and benevolence.

Bhagavat, பகவன், The being possessed of பகம், divine perfection. This name is applied to all the gods. It occurs in the commencement of the Cural.

"The essence of the Supreme is defined by the term Bhagavat: the word Bhagavat is the denomination of the primeval and eternal God. The letter *Bh*, implies the cherisher and supporter of the Universe. By *ga*, is understood the leader, impeller, or

creator. The dissyllable *Bhaga*, indicates the six properties, viz., dominion, might, glory, splendour, wisdom, and dispassion.*

Bhakti, பக்தி, or பத்தி, devotion, piety, service, worship, fidelity.

Bhali, பலி, a religious offering, an animal sacrifice.

Bhautica, பௌதிகம், relating to the elementary system, the world.

Bhumán, பூமான் (from *bhu*, to be) the great one.

Bhúta, பூதம் (from *bhu*, to be) an element. The Hindus, with the exception of the Bouddhas, reckon five elements. *Bhuta*, also means an evil spirit. See *Akasoo*.

Bhùtádi, பூதாதி, elementary ahankara, from which proceed the rudimental unconscious elements.

Bhuta-zòni, பூதயோனி, ungrasped source of all beings.

Brahm, பிரமம், " The divine cause, and essence of the world ; from which all created things are supposed to emanate, and to which they return ; the unknown God."—*Wilson*.

" The word *Brahma*, is derived from the root *Vriha*, to increase, because it is infinite spirit, and because it is the cause by which the Vedas and all things are developed." V. P. 273. *Brahme*, in the neuter form is the abstract supreme spirit ; and *Iswara* is the Deity in his active nature, V. P. 2. There are two states of Brahma ; one with, and one without shape ; one perishable, and one imperishable, which are inherent in all beings. The imperishable, is the Supreme Being ; the perishable, is all the world, V. P. 157. Brahma is of two kinds ; *Subda Brahma*, spirit or god to be attained through the word ; that is, the Vedas and the duties they prescribe ; and *Para Brahma*, spirit or god to be attained through reflection, by which the difference between soul and matter is ascertained," V. P. 642.

The Vedantists say that the Universe is indeed Brahm, for it springs from him, breathes in him, &c.

பிரமஞ்யேஞ்ஞானம்.

ஞானமேபிரமம்.

* (சக்தாதித்தன்மை, வீரியம், சித்தி, ஒசுவ்யம், ஞானம், அவாவித்தமை). The purport of the letter *va*, is that elemental spirit in which all beings exist, and which exists in all beings. *Vishnu Purana*, 643. " The mere etymological derivation of the term is *Bhaga*, power, authority ; and *vat*, possessive affix."—*Wilson*.

The *Sri-Bhagavata*, is a Purana of great celebrity. It relates the glories of Vishnu, and inculcates the Vedanta system.

Intellect is wisdom.
And wisdom is Brahm.

Professor Lassen, in his *Indian Archæology*, remarks.—" The term *Brahma*, although not in the Vedic Hymns, is used in the *Upanishads*, in which it is declared to be that from which all things take their origin ; by which, after being born they live, which they strive to attain to, and into which they enter again for knowledge and happiness. In the *Brihad aranyaka*, Brahma is said to have two forms, being shaped and shapeless, mortal and immortal, stable and moving, being and " that" (*Tyadtad*). The original signification of this word, namely, that of " prayers" and devotion, " has been extended to *a religious act* in general, and then to the designation of the highest Divine principle. In all the most ancient works (of the Hindus) we find the same hesitating search for a name to designate the supreme personal God ; we find the name *Súrya* in the *Anerkramam* to the *Rigvéda*, used for the supreme soul ; in the *Aitareya Aranya*, the soul is said to be *Brahma*, *Indra*, *Prajapati*, the Lord of all beings. The last name has also been adopted and used for the subordinate creators, and therefore could no longer be the proper denomination of the supreme God. Neither *Indra*, nor *Súrya* could be thus used, because they were names of subordinate gods, but *Brahma*, could as it had the advantage of signifying also the priests, whose highest god and Creator he was. He has never become a God of the people, and no system of worship has been instituted for him."

The term, however, does not convey a true notion of God, the moral Governor of the universe ; but has a material signification, or at least simply indicates the all-pervading Spirit, the *Anima-Mundi*, of which neither any personal, nor active attribute can be predicated. It is exactly the *to pleroma*, the *to en* of the Greek Philosophy, indicating a material or ideal Pantheism.

பிரமம்,—காலத்திரயத்திலும் ஆகாயம்போலும் ஒரு படித்தா யெங் கும் நிறைத்திருக்கின்ற நித்தியசத்தாதி இலட்சணங்களுடனேகூட் டினவர் பிரமத்தின்பெயர்,—அத்திரியாமிமுதலான மூவகை அதிஷ் டானன் ; ஒன்றான பிரமம், பரத்துவம், பரமான்மா, விசுத்தசித்து, தத்பதலட்சயார்த்தம், சருவாதிஷ்டானத்துரு.

பிரமத்தின் சப்தாவஸ்தையின் இலக்கணம்.

1. சைதன்னியம், சயம்பிரகாசமாயிருக்கின்றபோது பிரமம்.
2. மாயையுடனே கூடில் ஈசுரன்.
3. அவித்தையிற்கூடில் சீவன்.

4. அந்தக்கரணத்துடன் கூடிய பிரமாதா.
5. இந்திரியங்களுடன் கூடிய பிரமாணமா.
6. பரோட்சவிஷயத்துடன் கூடிய பிரமேயம்.
7. பிரத்தியட்சவிஷயத்துடன் கூடிய பலம்.

Brahma, பிரமா, the first Deity of the Triad, and the operative Creator of the world. Brahma in the masculine gender, is the intelligent spirit whose birth was in the mundane egg; from which he is named *Hiranyagarbha*.

He is represented with four faces. His wife is called Saraswati. His vehicle is the swan. He incurred the wrath of the gods on account of his lewdness, and has neither temple nor worship on account of a deliberate lie he uttered to Siva.

He is supposed to correspond with the Saturn of the Greeks and Romans.

Brahmachári, பிரமச்சாரி, a young Brahman in a state of pupillage.

Brahman, பிரமணன், the first and most distinguished caste of the Hindus. See *Dwija*.

దైవాధీనం జగత్సర్వం
మంత్రాధీనం తదేవతం
తన్మంత్రం బ్రాహ్మణాధీనా
బ్రాహ్మణో మమదేవతా.

All the universe is under the power of the gods; The gods are subject to the power of the mantras; The mantras are under the power of the Brahmans; The Brahmans are therefore our gods.

Brihaspati, பிரகஸ்பதி, the planet Jupiter, the preceptor of the gods.

Budha, புதன், the son of Chandra, the planet Mercury; he presides over Wednesday.

Buddhi, புத்தி, wisdom (*σοφια*), according to the Sankhya cosmogony, is said to be the first-born from the Divine Essence. *Dr. Mill.*

Byragi, வைராகி, a Hindu devotee, commonly employed in carrying holy water to sacred places.

Chaitanya, சைதந்தியம், soul, spirit, the Deity, considered as the essence of all being.

Chakra, சக்கிரம், a discus, a weapon of war.

Chandála, சண்டாளன், an outcast, a man of the lowest caste.

Chandra, சந்திரன், the moon as male, riding on a car drawn by an antelope; he presides over *Somawar* (திங்கள்), Monday. Is also occasionally represented as female. "When the moon is in oppo-

sition to the sun, it is the god Chandra ; but when in conjunction with it, the goddess Chandri." The moon was worshipped as male and female, Lunus and Luna, by the Egyptians.

Charvaka, சார்வகன், a Sophist, a philosopher, a sceptic, a materialist. "The Charvaka philosophy is materialism, founded on the atomical doctrines, such as Epicurus taught. They denied the existence of spirits."

Chank, or conch, சங்கு, a shell used for sounding an alarm for war; one of the emblems of Vishnu. The chanks of the Hindu heroes have particular names.

Cháya, சாயை, shade, the consort of Surya.

Chit, சித்து, intellect, understanding, wisdom.

Chit, சித்து, is of four kinds, viz., இயன், சுசரன், சொகத்து, பரமாத்துமா. It has four states (உபாதி), viz., தாமாயிருக்கிறபோது சித்து,—மாயையுடனேகூடில் அந்தரியாமி,—மாயாசரீரத்துடனே கூடில் இரணியகருப்பன்,—மாயா ஸ்தூல சரீரத்தைப்பொருந்தினவிடத்தில் விராட்புருஷன்.

Chitta, சித்தம், mind, intelligence, will.

Chitákásam, சிதாகாசம் (intellect, and ether) God, according to the Adwaitas. "The all-pervading presence of God, in the ethereal regions of space ; in such a way, that the ether is a sort of body, or vehicle, to the all-pervading mind."—*Editor of Rottler's Dictionary.*

Chitánandam, சிதானந்தம் (intellect and happiness), spiritual joy arising from a knowledge of God.

Chitátma, சித்தாத்துமா, God, the indwelling spirit so named as being the soul of intellect.

Chitápasa, சிதாபாசன்.

Chundi, சண்டி, a vindictive form of Párvati.

Daksha, தக்ஷன், or தக்கன், an avatar or appearance of Brahma. His head was cut off by Vira Bhadra, and on the intercession of the gods was replaced by that of a he goat.

Dama, தமம், the power by which the organs and faculties are kept in subjection.

Dambha, டம்பம், hypocrisy, vain show.

Darsana, doctrine, See *Sastra.*

Daruka, a female Asura who threatened war against the gods. Kali destroyed her and her hosts.

Dasarah, தசரா, the festival in honor of Durga on the tenth of Aswani (September or October). See *Durga*.

Dasharata, தசரதன், a king of Ayodhya, the father of Ramachandra.

Deva, தேவன், a Deity, a God (Sanscrit *Devas*, Greek θεος, Latin *Deus*; *Deva*, is supposed to be derived from the Sanscrit *div*, to light, and is said to retain even in the language of the Vedas as an adjective, the signification of *shining*; from which it appears that the first conception of the Deity was derived from light, and the objects of man's earliest divine reverence were the appearances and effects of light, as the sun, fire, &c. The Sanscrit *Deva*, means also to sport, to play. Plato derives θεος, from θεω, *to run*, regarding the Deity as having been first recognised in the heavenly bodies).

The term *Deva*, though applicable to "the gods many and the Lords many," is yet extensively used to signify the one supreme and true God. The following quotations are from the Tamil Vashishta.

தினையெல்லா மறத்து மங்கலமெல்லாமுதவுந் தேவபூசை,
பாவதனக்கேட்டலுமே யருள்செய்வான் றெய்வத்தானியாதென்
றேதிற்,
கேவலமே வரியல்ல வரனல்ல பூதவுடற்கிடைத்ததல்ல,
மோவுமனமன்றடியு முடிவுமில்லாச்செயப்படாவுணர்வே தேவம்.

When [Vashishta] asked [Siva], "what is the divine worship which will remove all misery and produce all happiness? [Siva] graciously declared; to teach you what the Deity is, [know,] that that which alone is; that which is not Vishnu; nor Siva; nor any body formed of the five elements; nor the ceasing mind; but that which is the self-existing, uncreated wisdom, without beginning and without end, that is the Deity."

தேகமுதற்பிரிவுகளாய்ச்சிறியனவாம் பொருள்களிலத்தெய்வமுண்
டோ,
பாகமறப்பணிதியற வடிமுடிவற்றுளவுணர்வே பரமபோத,
மாகவினுலது தெய்வமருச்சித்தற் குரித்தாகு மறிவிலாத,
மூகருக்கு வடிவுமுதலருச்சனையே யியல் பென்று மொழியுமன்றே.

"Is this Deity in the multifarious bodies of insignificant objects? [No.] That which is infinite wisdom, immeasurable, inoperative, without beginning and without end; that is the Deity, which is worthy of worship. But to the ignorant, the worship of images and forms is natural.

Avyar, the tamil poetess, has declared:

ஒன்பொருவனேயென்னு மவரவரிற்கீழ்,
அன்பிலராகுந்தம் மைம்.

They who are able to understand that there is one only God, will lose their deep rooted five sinful actions.

Colebrooke in his Essay on the Vedas says: "The deities invoked appear to be as various as the authors of the prayers addressed to them: but according to the most ancient annotations on the Indian Scriptures, those numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one god. The Glossary of the Vedas concludes with the three lists of names of deities: the first comprising such as are deemed synonymous with *fire;* the second with *air;* and the third with the *sun.*" The following is a passage of the *Rig Veda*, which he quotes: "The deities are only three (*Tisra eva devatah*), whose places are, the earth, the intermediate region, and heaven: namely, fire, air, and the sun; (*Bhur, Chwah,* and *Swar*), they are pronounced to be the deities of the mysterious names severally; and *Prajapaty*, the Lord of creatures is the deity of them collectively. The syllable *Om*, intends every deity: it belongs to *Parameshti*, him who dwells in the Supreme abode; it appertains to *Brahme*, the vast one; to *Deva*, God; to *Adhyatma* the Superintending soul; other deities belonging to those several regions, are portions of the three gods; for they are variously named and described, on account of their different operations: but in fact there is only one deity, *the great soul Mahanatma.* He is called the sun, for he is the soul of all beings: (and) that is declared by the sage, "the sun is the soul of *jagat* what moves, and of *tast hush*, that which is fixed;" other deities are portions of him: and that is expressly declared by the text: "The wise call fire, *Indra, Mitra*, and *Varuna*," &c.

"It shows" says Colebrooke, "that the ancient Hindu religion, as founded on the Indian scriptures, recognises but one God, yet not sufficiently discriminating the creature from the Creator." —*Essays* I. 26, 27.

Again he says, "The real doctrine of the Indian scripture is the unity of the Deity, in whom the universe is comprehended; and the seeming polytheism which it exhibits, offers the elements

and the stars and planets as gods. The three principal manifestations of the Divinity, with other personified attributes and energies, and most of the other gods of Hindu mythology, are indeed mentioned, or at least indicated in the Veda. But the worship of deified heroes is no part of the system ; nor are the incarnations of deities suggested in any portion of the text whch I have yet seen, though such a thing is sometimes hinted at by the commentators." On this Professor Wilson remarks ; " some of these statements may perhaps require modification ; for without a careful examination of all the prayers of the Vedas, it would be hazardous to assert that they contain no indication whatever of Hero worship ; and certainly they do appear to allude occasionally to the Avataras, or incarnations of Vishnu. Still, however, it is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements ; of *Agni*, or fire ; *Indra*, the firmament ; *Vaya*, the air ; *Varuna*, the water of *Aditya*, the sun ; *Soma*, the moon ; and other elementary and planetary personages. It is also true that the worship of the Vedas is for the most part domestic worship, consisting of prayers and oblations offered, in their own houses, not in temples, by individuals for individual good, and addressed to unreal presences, not to visible types. In a word, the religion of the Vedas was not idolatry. It is not possible to conjecture when this more simple and primitive form of adoration was succeeded by the worship of images and types, representing Brahma, Vishnu, and Siva, and other imaginary beings, constituting a mythological pantheon of most ample extent ; or when Rama and Krishna, who appear to have been originally real and historical characters, were elevated to the dignity of divinities. Image worship is alluded to by Menu in several passages, but with an intimation that those Brahmans who subsist by ministering in temples, are an inferior and degraded class."—*Vishnu Purana, Preface* 2, 3.

The *Saiva Agamas*, departing from the earlier Hindu system, mention five principal deities, viz :—

1. Brahma, பிரமா.
2. Vishnu, விஷ்ணு.
3. Rudra, உருத்திரன்.
4. Mayéswara, மகேசுவரன், and

5. Sadasiva, சதாசிவன்; who are called the five lords (பஞ்சகர்த்தாக்கள்).

The grand division of the gods (தேவர்வகை), are,

1. Adityas, ஆதித்தர்.	12
2. Asvinis, அச்சுவினிகள்.	2
3. Rudras, உருத்திரர்.	11
4. Vasus, வசுக்கள்.	8
	33

These are thrones or principalities, each chief being at the head of a *Kódi* (கோடி), or ten millions; so that there are altogether 330,000,000 of gods! முப்பத்திமூக்கோடி தேவர்கள், is a common expression.

Devadási, தேவதாசி, a courtesan of the gods, such as *Urvsai*, உருவசி; *Ménaka*, மேனகை; *Tillottama*, திலோத்தமை; and *Rambha*, அரம்பை.

Devaka, தேவகன், the maternal grandfather of Krishna.

Devaki, தேவகி, the mother of Krishna.

Devika, தெய்வீகம், divine; God's will or Providence.

Dháranah, தாரணம், "fixation of thought (from *Dhri*, to hold), retention or holding of the image or idea formed in the mind by contemplation," *V. P.* A particular religious exercise, keeping the mind collected and all natural wants restrained; steady, immoveable abstraction.

Dharma, தர்மம், virtue, moral and religious merit, equity, justice, usage, observance, almsgiving, duty, &c. C. P. Brown supposes the word to answer to the Hebrew *side*, and the Greek τελειοτης, righteousness, perfection.—*Tel. Dic.* 395.

Dharmarájah, தர்மராஜர், "a name of *Yama* in his beneficent form. He is the king of justice, whose countenance the virtuous only see; the wicked see him as Pluto or the king of the infernal regions."

Dhátu, தாது, "a principle or humour of the body, as phlegm, wind, and bile. An essential part or portion of the human body, as 1. இரசம், the humour; 2. இரத்தம், the blood; 3. சுக்கிலம், the semen; 4, மூளை, the brain or marrow; 5. தசை, the flesh; 6. எலும்பு, the bones; 7. தோல், the skin, elementary substance; the root or primary form of any word."

Dhrevia, திரவியம், wealth, substance; nine elementary substances are reckoned; viz., earth, water, fire, air, ether, time, space, soul, and intellect. Five sources productive of riches, viz., from mountains,

forests, fields, towns, and the sea are enumerated, each yielding five kinds. See Rottler's Dicty. III. 74.

Dhritārashtra, திருதராஷ்டன், a half brother of the Pandus, begotten on the widow of Vichitravirya by Vyasa.

Díti, திதி, one of the wives of Kasiapa, whose children were the *Daityas* (or Titans), வைத்தியர், as *Aditi*, அதிதி, another wife was the mother of the gods and the Suras.

Divàli, தீவளி, or Cartega Deepum, a row of lights, a festival celebrated with lights to commemorate the killing of *Narkasura*, by Krishna, in the Tamil month Cartegay. Dr. Stephenson supposes this to be an anti-brahminical observance.

Divasa, திவசம், a day, the anniversary of deceased relations.

Draupadi, திரௌபதை, the wife of the five Pandus.

Dûrga, துர்க்கை, wife of Siva, so called from having destroyed the giant *Durgu.*

Dúrvasi துர்வாசர், a Rishi who lengthened the day that he might finish his religious ceremonies.

Duryód'hana துரியோதனன், the eldest son of *Dhritarashtra*, who fought with the *Pandavas.*

Dasarah, " A Hindû festival of 10 days held in honor of the victories obtained by Dûrga the consort of Siva, over the Giants. It commences in the beginning of the Hindu month Aswin, or the 1st *New* moon after the autumnal equinox. The first 9 days are called " Navaratri." The 10th is the great day or *Ayooda Poojah*, on which Soldiers adore their weapons, and Artizan's their tools.

The Dasarah is more particularly a Mahratta festival, commemorative of Military exploits, and has reference also to Rama's victory over Ravana. It is the Durga Poojah of Bengal."

Dwaita, துவைதம், duplication, a system opposed to *Adwaita;* a sect, who are followers of *Madhavachári :* they acknowledge a Creator and creatures separate from him, பரமாத்துமாவும் சீவாத்துமாவும் வேறுபொருள் என்கிறமதம். This sect is called மத்வம். The Dwaita brahmans are called தத்துவாதிகள்.

Dwanda, துவந்தம், cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, are called *Dwanda.*

Dwésha, திவேஷம், hatred, one of the five affections.

Dwija, துவிஜன், twice born, regenerate, but not in a spiritual sense. A brahman is so called when invested with the sacred thread.

జన్మనాజాయతేశూద్రః
కర్మణాజాయతేద్విజః
వేదాధ్యాయాదివిప్రస్స్యాత్
బ్రహ్మజ్ఞానీతబ్రాహ్మణః.

By birth he is a Sudra,
By rites a Dwija,
By reading the scriptures a Vipra,
And by knowledge of the Deity, a Brahman.

Dwípa, தீவு, an island, a region; seven Dwipas or insular continents are enumerated from the principal products found in them, (சத்த தீவு).

1. Jambu, நாவல்தீவு, (the central).
2. Kusa, தர்ப்பைத்தீவு, (grass).
3. Plaksha, இத்திதீவு, (fig-tree).
4. Salmali, கமுகுத்தீவு, (areca tree).
5. Krauncha, கிரவுஞ்சத்தீவு, (a bird, or cotton tree).
6. Saka, தெங்குத்தீவு, (cocoanut).
7. Pushkara, புட்கரத்தீவு, (lotus).

The arrangement is different in the Tamil Dictionary, and in the Vishnu Purana. In the last, the following description is given: The seven great insular continents are Jambu, surrounded by the sea of salt water, (Lavana); Plaksha, surrounded by the sea of sugar-cane (Iksha); Salmah, surrounded by the sea of wine, (Sura); Kusa, surrounded by the sea of Ghee (Sarpi); Krauncha, surrounded by the sea of curds (Dadhi); Saka, surrounded by the sea of milk (Dugdha); and Pushkara, surrounded by the sea of fresh water, (Jala).

Eka, ஏகம், (ன்) unity, sign of Mahat.

ஏகரூபி, சிவசாதாக்கியத்தத்துவங்களுள் சச்சிதானந்த இலட்சணமுடையவர்.

Ekanekárupa, ஏக அநேகரூபம், simple and manifold forms.

Ekatwam, ஏகத்துவம், unity, oneness.

Gandharbas, கந்தர்வர், in the Vedas a name applied to the sun. In the epics.

Gana, கணம், a band of inferior deities.

Ganapati, Ganesa, கணபதி, கணேசன், the elder son of Siva and Parvati (பிள்ளையார்). He is the deity of wisdom, and remover of obstacles, whence in the commencement of all undertakings,

and at the opening of all composition, &c., he is invoked. He is represented as a short fat man, with the head of an elephant. His wife is *Vallabai*, and his vehicle a rat. *Siddhi*, and *Buddhi*, (knowledge and understanding) are also represented as two wives of Ganesa. He has been compared to the *Janus* of the Romans. His festival பிள்ளையார்சவுத்தி, (*Pilliar Chaviti*), and is celebrated principally by school boys, who make representations of him in clay, and at the end of the festival throw them into water.

Gandharvas, கந்தருவர், celestial choristers, by Southey anglicised into Glendovees.

Garuda, கருடன், a demi-god, with the head and wings of a bird, and the body, legs and arms of a man. He is the vehicle of Vishnu.

Gautama, கௌதமன், one of the seven Rishes, and one of the seven stars forming the little bear in the north. His wife's name is *Agiliai*, அகலியை, he is celebrated for his curse on Indra.

Gayatri, காயத்திரி, A sacred verse from the Vedas, to be recited only mentally. It is usually personified and considered as a goddess, the wife of Brahma. This holiest verse of the Vedas not to be uttered to ears profane, is a short prayer to the sun, identified as the Supreme, and occurs in the tenth hymn of the third *Ashtaka*, of the *Sanhita*, of the Rig Veda. The following is the original in its common form :—

ஓம் பூர்புவஸ்ஸுவஃ
தத்ஸவிதுர்வரேண்யம்
பர்கோதேவஸ்யதீமஹி
தியோயோநஃப்ரசோதயாத்.

" Om! air! heaven!
We meditate on that excellent light.

Of the divine sun: may it [he] illuminate our minds." *Vishnu Purana* 222. Colebrooke observes that the Gayatri admits of two interpretations, one referring *that excellent light of the divine sun*, viz. to Brahma, and the other to the natural sun. The Vedantis incline to the former, though the latter appears to be more natural. See *Om*.

Gathi, கதி, (1.) பிறப்பு, birth of four kinds, viz., of gods, of men, of animals, and of devils. (2) Heavenly bliss.

Graha, கிரகம், A planet. There are nine planets, namely, Surya or Ravi, the sun; Soma or Chandra, the moon; Mungala, Budhi, Vrihaspati, Sukra, Sani, Rahu, and Retu. See Rottler's Dic. நவக்கிரகம்.

Grihasta, கிரகஸ்தர், a householder.

Guna, குணம், A quality, attribute or property in general. A property of all created things; three are particularized, the *Satwa*, சத்துவிகம், the *Raja*, இராசதம், and Tama, தாமதம், or the principles of truth or existence, passion or foulness, and darkness or ignorance. Eight qualities are ascribed to each of the *Gunas*. The Sanscrit words indicate *white, red, black*. They have been translated by Baron Hamboldt as essence, earthiness, and darkness. See his Essay on the Bhagavat Gita.

C. P. Brown, in a note in his Dictionary under the word சிரு, (1019) remarks: "Plutarch says that among the old Persians Ormuz, was the good power; Arimani the evil power; and Mithra was between the two; similar to this on an Indian inscription, the three are well rendered Punya, Apunya, Mala; that is, good, not good, and foul; or wise, unwise, and base."

All creation is ascribed to the Gunas; Brahm is described to be *destitute of all qualities* until he begins to create. It is difficult to understand how a being destitute of power and other attributes could create; and again how an unchangeable being, of whom truth is an essential attribute, could at any time possess the property of foulness and darkness. "The question, how does desire or volition arise in this simple being, forms the subject of many disputes; but I believe that even the subtlety of Hindu Metaphysics has not yet furnished a satisfactory reply."—*Dr. Taylor's Prabhod'ha Chandrodaya.*

Gunga, கங்கை, the sacred river, the goddess related by the Saivas to have proceeded from the locks of Siva; and by the Vaishnavas from the foot of Vishnu. The sons of Siva are called *Gunga Putrar.*

Guru, குரு, a Teacher, a Priest, a spiritual parent, from whom the youth or disciple receives the initiatory *Mantra*, or prayer.

Hanuman, அநுமான், the monkey god, the celebrated opponent of *Ravana*, whose gallant exploits are related in the *Ramayana*.

Hari, அரி, a name of Vishnu.

Hayagriva, அயக்கிரீவன், a demon, who stole the Vedas from Brahma, and was destroyed by Vishnu in the *Matsya Avatara*.

Himalaya, இமயமலை, the sacred mountain, the father of Parvati, whence she is called இமயவன்.

Hiranyagarba, இரணியகருப்பன், a name of Brahma, who was born from the *Golden egg*.

Hiranyakasipia, இரணியன், a famous giant who was destroyed by Vishnu.

Hóhli, or Hooly, காமன்பண்டிகை, a festival in honour of Kama (Krishna) the god of love, held for 15 days previous to the March Equinox, when the Hindus play the fool as the Mahomedans do in Ramzan; obscene songs are sung in the streets, and they throw a red powder, and splash saffron coloured water upon one another.

Hóma, ஓமம், burnt offering, the casting of clarified butter, &c., into the sacred fire as an offering to the gods, accompanied with invocations.

Imsà, இடுக்கை, affliction.

Indra,* இந்திரன், The highest of the Vedic gods, the god of the shining heaven, the azure firmament and the regent of the east. He presides over *Swerga*, or the Hindu paradise. He is the deity of the atmosphere, and the king of the gods (தேவேந்திரன்), in many respects corresponding with the Grecian *Jove*, or the Jupiter Fulminator of the Romans. The Supreme Being, according to the Vedanta. He possesses the *Vajra* or thunderbolt as the god of battle. His wife is *Indrâni*, he rides on the white elephant, *Airavat*. அயிராவதம். He is depicted like Argus, covered with eyes, (ஆயிரங்கண்ணன்), the consequence of the curse of the Rishi Gautama, whose wife *Ahilya* he seduced.

Indria, இந்திரியம், an organ of sense, divided into three classes, *Jynendriya*, ஞானேந்திரியம்; *Karmendriya*, கருமேந்திரியம்; and *Antarendriya*, அந்தரேந்திரியம். The Jynendnyas or Panchendriyas are the eye, ear, nose, tongue, and skin. The Karmendriyas are the organs of speech or larynx, hand, foot, anus, and parts of generation; and the Antarendriyas are *Manas*, the mind or organ of thought, *Buddhi*, the organ of apprehension; *Ahankara*, the organ of selfishness; and *chitta*, the heart, or organ of intellect.

* *Indra*, may signify, the blue lotus, sapphire, dark blue, the azure firmament; or shining, burning.

By mystical interpretation the seven *Rishis* are said to be the seven senses, making *Manas*, or inner sense the sixth, and *Vidya*, knowledge or wisdom, the seventh.

Isa, ஈசன், a name applicable to any of the *Trimurtis*. —See *Iswara*.

Ishta, இஷ்டம், desire, pleasure.

Ishti, இஷ்டி, a simple oblation.

Iswara, ஈசுரன், (from *ish*, to rule.) "The Supreme ruler of the universe, God; it is therefore applied to all the different divinities, but mostly designates *Siva* in mythological and popular acceptation. According to the Sankhya, *Iswara* is *the liberated spirit; finite* according to Kapita; *infinite*, according to Patanjali. In the Nyáya system *Iswara*, is also a finite spirit endowed with attributes. In the Vedanta Iswara is *infinite* and *universal spirit*, the cause and substance of creation."—*Wilson's Sanscrit Dicty.*

"The Deity in his active nature, he who is able to do, or leave undone, or to do any thing in any other manner than that in which it is done."—*V. Purana.*

The Jainas acknowledge no Iswara creator or ruling providence. —See *Colebrooke*, I. 251, 407.

ஈசுரசரீரம் (க) விராட்டு இரணியகருப்பம், அவ்வியாகிருதம், இவற்றில், விராட்டு ஸ்தூல சரீரம், இரணியகருப்பம் சூட்சம சரீரம், அவ்வியாகிருதம் காரணசரீரம்.

ஈசுரன் பஞ்சேந்திரியம்; 1. சிருஷ்டி, or உண்டாக்கல்; 2. திதி, or இரட்சித்தல்; 3. சங்காரம், or அழித்தல்; 4. சதிரோபாவம், or உயிர்களை மறைத்தல்; 5. அநுக்கிரம்.

ஈசுரனுடைய முக்கியகுணங்கள், சருவக்ஞத்துருத்துவம், சருவேசுரத்துவம், சருவாந்தரியாமித்துவம், சருவசத்தியத்துவம், சருவான்மத்துத்துவம், சருவநியந்தரத்துவம்.

Itihása, இதிகாசம், historical tradition taught by Vyasa.

Jágarna, சாகரம், to be awake, to abstaining from sleep.

Jaganatha, சகந்நாதன் (the Lord of the world), an image representing Krishna, said to have been first made by *Viswakarma* the architect of the gods, but being disturbed in his labours by a certain king, left the god unfinished, without arms or legs. In spite of this deformity, this hideous idol at Pooree on the coast of Orissa, is celebrated and worshipped by thousands of pilgrims. Since the withdrawal of Government patronage he does not fare so well as he used to do.

Janma, ஜன்மம், birth.

Janmāntra, ஜன்மாந்திரம், transmigration, prior or posterior.

Jaina, ஜைனர், a professor of Jainism, a heterodox sect amongst the Hindus, not differing much from Bouddhism. The latter deny the existence of the Supreme Being, the Jainas admit of one, but deny his power and interference in the regulation of the Universe, and pay their devotion to divine objects of their own creation, viz. the 24 beatified Sages or Tirthankars. They maintain the supremacy of certain religious pontiffs over the gods of the Hindus, deny the divine authority of the Vedas, and nominally disregard distinctions of caste. They say that the world is eternal, and that there is no deity distinct from the world, and that meditation, and renunciation of the world, will exalt man to the highest state of bliss (*Nirvana*). They inculcate five duties, viz.:—

1. Mercy to all living creatures.
2. Almsgiving.
3. Venerating sages.
4. Confession of sins, and
5. Fasting.

They prohibit five sins, viz.:—

1. Killing.
2. Lying.
3. Stealing.
4. Adultery, and
5. Worldly mindedness.

Abstinence from killing is the chief part of their system. A Jaina must overcome* the eight great crimes, viz., eating at night, eating the fruit of trees that give milk, slaying an animal, tasting honey or flesh, taking the wealth of others, taking by force a married woman, eating flour, butter or cheese, and worshipping the gods of other religions.

They admit the images of the gods of the Vedantic religion into their temples and it is said worship them to a certain extent. Their priests are called Yatis or Jatis, and the laity are termed Surarakas. The novitiate of the Jatis is passed with a Guru or Teacher and they are then his Chelas or disciples.

"The Jainas are called *Syadvádis*, assertors of probabilities, or of what may be. These usually form seven categories, or 1. a

* Hence their name, from Ji, to conquer.

thing is; 2. it is not; 3. it is, and it is not; 4. it is not definable; 5. it is, but is not definable; 6. it is not, neither is it definable; 7. it is, and it is not, and is not definable. Hence the Jainas are termed Saptavâdis assertors and oppugners of seven propositions."—*V. Purana*, 339.

They have a temple at Kánchipuram; and are numerous in the western parts of India.—See *Wilson's Sketch of Hindu Sects*.

Jati, சாதி (from *jan*, to be born), caste, sex, class, tribe, race. There are four principal castes, viz. Brahmans, பிராமணர்; Rshetryas, சத்திரியர்; Vysias, வைசியர்; Sudras, சூத்திரர்.—See *Dwija*.

Janaka, சனகன், the father of Sita, the wife of Rama-Chandra.

Jangam, சங்கமம், a sect among the Saivas who wear and worship the *Lingum*. They are the followers of Basava a reformer. He condemned a great portion of the Brahminical observances as well as caste, and endeavoured to raise men and women to their proper station in society. The creed he taught was summed up in three words, *Guru*, *Linga*, *Jangam*, *i. e.*, veneration for the *Teacher*, love for the *god*, and benevolence towards fellow *worshippers*. They bury their dead.

Japa, செபம், muttering prayers, repeating inaudibly passages from the Vedas.—See *Rottler's Tamil Dicty.* II. 364. *Editor's Remarks.*

Jiva, சீவன், individuated spirit, that which pervades the members of the body, and is the cause of life or motion, animated being. *Jivatma* (சீவாத்துமா), is the sentient soul, the emanation of the deity, which is incorporated with the animal body. It is opposed to the abstract state of the soul *Paramatma*, in which, by meditating upon its own divine nature and origin, the spirit is set at liberty from human feelings and passions.

சீவசற்தாவஸ்தையின் இலக்கணம், தன்னையறியாத அறிவே அஞ்ஞானம், தத்துவபேதந்தெரியாமல் மறைத்தது ஆவரணம், விஷய பதார்த்தங்களே சுவதந்தரஞ்செய்தல் விட்சேபம், பிரமமொன்றென்பது பரோட்சஞானம், அத்தப்பிரமந்தானென்பதே அபரோட்சஞானம், அந்த ஞானத்தால் துக்கம் போனதே சோகநிவர்த்தி, அந்தத் துக்க நிவர்த்தியால் வந்த ஆநந்தமே தடையற்ற ஆநந்தம்.

Living things, சீவராசி, are classed into *Jivaga*, vivíparous, as man and quadrupeds; *Andaja*, ovíparous as birds and insects; and *Udbhija*, germiniparous, as vermin and vegetables. They are also

classed into வானவர், spiritual intelligences; மனிதர், men; விலங்கு, quadrupeds; பறவை, birds; நீர்வாழ்வன, aquatics; ஊர்வன, reptiles; தாவரம், vegetables, "மக்கடேவர்."

Jnyána or Nyána, ஞானம், "Knowledge in general; knowledge of a specific and religious kind, that which is derived from meditation, and the study of philosophy, which teaches man the divine nature and origin of his immaterial part, with the unreality of corporeal enjoyments or worldly forms, and which separating him during life from terrestrial objects, secures him after death, a final emancipation from existence, and re-union with the universal spirit."—*Wilson's Sanscrit Dicty.*

Jnyáni, ஞானி, a sage, a prophet, and uninspired teacher, a philosopher.

ஞானசரீரம், the spiritual body.

ஞானசொரூபம், the spiritual form or image, invisible to the mortal eye.

ஞானமார்க்கம், the path of wisdom, the true way.

Kailasa, கைலாசம், The fabulous residence of *Kubera*, and favourite haunt or Heaven of Siva; it is supposed to be amongst the Himalaya mountains.

Kaiwalya, கைவல்யம், abstraction or spiritual insulation, singleness, beatitude, eternal emancipation. There is a book in Tamil by this name, setting forth a modified Vedantism. The following two passages in it are worth knowing.

இத்தச்சிவனுல் வருமதுபகை யெல்லாமிவன் செயலல்லாம
லத்தத்தேவனுல் வருமென்றமூடர்கள் ளதோகதியடைவார்க
ளித்தச்சிவனுல் வருமதுபகை யெலாமிவன் செயலல்லாம
லத்தத்தேவனு லன்றெனும்விவேகியே யமலவீடடை வாரே.

The ignorant who assert that lusts and other six sinful passions, peculiar to humanity, proceed not from one's self, but from the deity, will be cast into hell; but the wise who ascribe the sinful passions of humanity to themselves, and not to the deity, will obtain a glorious heaven.

நலமெய்யையனே யெல்லவர்க்குந்தேவ நாயகன்பொதுவாளுந்,
சிலரைவாழ்வித்துஞ் சிலரொடுகோபித்துஞ் செய்வதே னென்ரு
யேற்,
ரூலவுமைத்தாைத் தந்தைபோற் பெட்டாைக் குளிர்த்து துட்ட
ாைக்காய்வன்,
கலைகணல்வழிவாச் செயுந்தண்டமுங் கருணையென்றறிவாயே.

O thou true and faithful Lord! should you ask; "If God be the common Lord of all, how is it he bestows his favours [partially] on some, and manifests his wrath on others?" [God] acts as a father who favours the good, and punishes the wicked, in order that the sons to whom his love extends may be brought into the right paths pointed out by the Sastras. Know therefore, that even the punishment of the wicked is [a mark of the Divine] benevolence.

Kála, காலம், time, consisting of past, present and future. One of the conditions of Vishnu. It is regarded as an independent cause: κρονος, was also one of the first generated agents in creation according to the Orphic Theogony.—See *Yuga.*

Kálákni, காலாக்கினி, the devouring flames destined to burn up the world. The final fire.

Káli, காளி, the wife of Siva, in her destroying character of Time. She is represented as black, with four hands; in one she holds a sword, in another a human head, the third points downward indicating destruction, and the fourth is raised upwards in allusion to a future regeneration of nature by a new creation. Kali is the goddess of cemeteries, where she dances surrounded by ghosts and goblins. Sanguinary sacrifices are offered to her.

Kali-yuga, கலியுகம், the fourth age of the world; the iron age, or that of vice; the commencement of which is placed 3,101 years B. C.; so that in A. D. 1852, the *Kali* year is 4953; and the number of its years is 432,000; at the expiration of which the world is to be destroyed.

Kalki-avatara.—See *Vishnu.*

Kalpa, கல்பம், a day and night of Brahma, a period of 4,320,000,000 solar siderial years or years of mortals, measuring the duration of the world, and the interval of its annihilation." —*Wilson's Sanscrit Dicty.*

Ka'ma, காமன், the Hindu Cupid or deity of love. He is represented as the child of Brahma, and also as the illusive offspring of Vishnu and Lakshmi, in their Avatars as Krishna and Rukmani. He is hence called the son of *Maya.* He was once reduced to ashes by Siva, and is therefore called *Ananga*, the bodyless. He is represented as a beautiful youth riding on a parrot with emerald wings. In his hands he holds a bow strung with bees, and five arrows tipped with flowers. His consort is Rati, or affliction.

He is commonly known by the name *Manmatha*, மன்மதன். His five arrows, மன்மதன்கணை, are,

1. The small lotus or Nymyhæa-alba (அல்லி) which causes confusion or distraction of mind, and terminates in the privation of every power, excepting that of thinking and speech.

2. The champaga (செண்பகம்) which causes sensual desire, and terminates in hot breathing and weeping.

3. The asoga tree (அசோகு) which causes possession, and terminates in lassitude, grief, and aversion to food.

4. The jasmine (மல்லி) which causes great heat, and terminates in intoxication of sensual desire.

5. The blue flower (நீலம்) which causes intention, or eagerness of mind, and terminates in death.

Kamalá, கமலம், the lotus, a name of Lakshmí, கமலை.

Kamadenu, கமதேநு, the boon granting cow, produced at the churning of the ocean. This animal is invoked to obtain favors from the Deities who are supplicated to assume her form to bestow them. —*As: Res. Vol.* vii.

Kansa, கஞ்சன், a king of Mathura, the maternal uncle of Krishna, who ordered the children of his sister to be put to death immediately they were born, in consequence of a prediction that he would be dethroned and slain by one of them. Krishna escaped and afterwards slew him.

Kapila, கபிலர், a Rishi, the founder of the Sankhya system of philosophy (கபிலம்).—See *Sastra.*

Karte-keya, கார்த்திகேயன், the younger son of Siva; the god of war. In the south he is commonly known as Subramanian, சுப்பிரமணியன் (*i. e.* a bright or shining gem or diamond). He is also known as *kanda*, கந்தன். He is sometimes represented with one face, and sometimes with six சண்முகன், அறுமுகன், and rides on a peacock. His wives are *Valliammai*, and *Devánai*. There are six places (ஸ்தலம்), celebrated for his worship, viz.:

1. Tiruparankundram, திருப்பரங்குன்றம், *Scanda* Malai near Madura.
2. Tiruchandoor, திருச்செந்தூர், on the coast of Tinnevelly.
3. Palany, பழனி, the mountain near Madura.
4. Tiruvéragam, திருவேரகம்.
5. All hills and hilly country (குன்று).
6. Alagar malai, சோலைமலை, near Madura.

Kasi, காசி, Benares, the sacred city, to which it is said no city is equal.

Kátchi, காட்சி, appearance, manifestation, revelation.

Kâya, காயம், the body.

Kaya-siddhi, காயசித்தி, corporeal perfection, which is supposed to be attained by religious austerities.

Kinnarar, கின்னரர், celestial choristers having horses' heads.

Klésa, கிலேசம், affliction of the soul.

Kósha, கோசம்.—See *Punja Kósha.*

Krishna, கிருஷ்ணன் (black), the most celebrated form of Vishnu or rather Vishnu himself. He is distinct from the ten Avatars, being identified with the deity. He is the shepherd Apollo of the Hindus, and is represented as sporting with the *Gopias* or milk maids, and with his flute like that of Orpheus putting in motion shepherds, the nymphs, the birds, beasts, and even trees. He is said to have crushed the head of a monstrous serpent. His mistress was *Radha,* and his principal wife Rukmani. He was born in Mathura of Vàsudeva and Devaki. (See *Kansa.*) His character is so well known that every abandoned profligate is called a Krishna!

Kriya, கிரியை, works, action, devotion.

Kshetrajna, கேத்திரக்ஞன், embodied spirit.

Kubéra kuvéra, குபேரன், the god of wealth, the Hindu Plutus and the regent of the North. He was the son of Viswasrava and the brother of Rávana. He is supposed to live in a palace called Alaka, or to be borne in an aerial car called Pushpaka. His Sakti or wife is *Kuberi.*

Kumâra, குமாரன், குமரன், a son, a name of Kartikeya.

Kumbaka, கும்பகம், suppression of breath.

Kunti, குந்திதேவி, the mother of the Pandus.

Kusa or Darbha, குசம், தருப்பை, the Poa cynosuroides or grass burnt at sacrifices and offerings to deceased ancestors.

Kuthasta, கூடஸ்தன், the spirit, the soul, the head or chief, elementary matter; (from *Kuda* fixed, and *Sya,* what remains.

In the 15th Lecture of the *Gita,* 16th verse, this word occurs.—

ద్వావిమౌ పురుషౌ లోకే క్షరశ్చాక్షర ఏవచ।
క్షరస్సర్వాణి భూతాని కూటస్థోక్షర ఉచ్యతే॥

There are two kinds of *Purush* in the world, the one corruptible, the other incorruptible. The corruptible *Purush,* is the body

of all things in nature; the incorruptible is called *Ruthasta*, or he who standeth on the pinnacle.

On this word, Wilkins, in a note remarks—"He who stands on a pinnacle. The divine essence, which, according to the opinion of some of the Hindu philosophers, is without quality, and sitteth aloof inactive."

Schlegel in his Latin translation renders *Purush*, *genius*; and gives as the meaning of *Kuthasta* he who standeth on the pinnacle, *in fastigio collocatus*. Humboldt makes the Purush to mean the *Godhead*.

In the Tamil version of the Gita this passage is amplified, and runs into two verses.

மருவுகின்ற திவ்வுலகின் மாய்தலே,
யுருவமாக முன் புடைய தொன்றுமே,
யருவ மொன்றிலா தழிவ தின் கையே,
குருவ நின்ற தோர் குறியி லின்பமே.

In this enchanting world there are two things, one has a form and is perishable; the other is immaterial and imperishable. This (the latter) is incomparable, formless, and ever blessed (happy).

மொழிசெய் கின்ற விவ் விரண்டு முற்றவே,
விழியி னுலவ நோக்கின் மெய்ம்மையே,
யழிவ தாக்கையிங் கழிவு பாடிலா,
தொழிவ தென்னெனி லுயிரொன் கின்றதே.

If we consider well the above-mentioned two things, the body visible to the eyes is perishable; and if you ask what is that which is imperishable and passionless! It is the *Spirit* (உயிர்).

பிரபஞ்சவிகாரத் தன்னிடத்தில் தோன்றித் தன்னிடத்தில் லயமாகுவத் தான் நிர்விகாரமானவரே கூடஸ்தர்.

கூடஸ்தநாமம் (names of *Ruthasta*) விசுவாதி சிவத்திரய அதிஷ்டான சைதன்னியம், அந்தரியாமி, அதுசத்தாத்துரு, சத்தாரத்தன், அவிச்சின்ன சிவன், பரமார்த்திகன், துரியன், ஞானுத்மா, துவம்பதலட்சயார்த்தன்.

Lakshmi, இலட்சுமி, the sea-born goddess of beauty and prosperity, the wife of Vishnu. She is the Hindu (Ceres or goddess of abundance (the Venus of the Greeks).

Lanka, இலங்கை, the island of Ceylon, where the war between Rama and Rávana took place.

Laya, லயம், dissolution, distruction.

Linga, லிங்கம், the symbol of Siva (the Phallic emblem of the Greeks), worshipped by the Saivas. The cup or circle from which the Linga rises is called *Argha ;* its outer edge or rim is the Zóni. The Linga and Zóni are personifications of the male and female form, or the two active principles of life. The Zóni or symbol of female energy is worshipped by the *Sactis*. About 50 miles South of Tanjore is a celebrated temple dedicated to the Linga and Zóni called *Avadyar Covil*, ஆவுடையார்கோவில். The Lingaets (லிங்கதாரிகள்), wear the Linga on their breasts. (See Jangam); the Pancha Linga, பஞ்சலிங்கம், are the imaginary forms, of the five elements. 1. the Lingam of earth, worshipped at Kancheveram (பிருதிவிலிங்கம்). 2. The Lingam of water, worshipped at Tiravanakaval (அப்புலிங்கம்). 3. The Lingam of fire, worshipped at Terunámalai (தேயுலிங்கம்). 4. The Lingam of wind, worshipped at Cálastry (வாயுலிங்கம்). 5. The Lingam of ether, worshipped at Chillambram (ஆகாயலிங்கம்).

Loka, உலகு, உலகம், the world. The three worlds, 1. பூமி, the earth; 2. அந்தரம், the etherial region; 3. சுவர்க்கம், heaven. Another division is பூலோகம், the earth, பரலோகம், heaven, and பாதாளம், the abyss or hell. There are also 14 worlds mentioned, seven upper worlds, மேலுலகம், and seven lower worlds, கீழுலகம். The sun is called உலகேந்திரன், the eye of the world. "*Bhuvarloka*, the space between the earth and the sun; Swerloka, is the heaven of Indra between the sun and the polar star; Maharloka, the abode of Bhrigu and other Rishis: during the conflagration of these lower worlds the saints ascend to the next, or *Janarloka*, the abode of Brahmas sons; above this is the *Tapaloka*, where the deities called Vairagis reside; the seventh world *Sattyaloka*, is the abode of Brahma, and translation to this world exempts beings from further birth."

Lokáitha, உலகாயதம், the system of atheistical philosophy. See *Samya*, and Sastra.

Maha Balí. See Balí.

Maha-Bharat, மகாபாரதம், a gigantic epic poem composed by Krishna Dwaipayana Vyasa; supposed to be 4000 years old. It relates the misfortunes of a race of kings descended from the great *Bharata*, who was banished from the city of Histinapura, and wandered about for a along time in misery; but at length by the assistance of Krishna, became victorious at Karukshetra, and

again happy. The Bhagavat Gita is an episode of the Maha-Bharata. See *Ramayana.*

Maha Pralaya, மகாபிரளயம், the grand consummation of all things, the complete destruction of the universe.

Maha Vakía, மகாவாக்கியம், select passages from the Vedas or Upanishads. வேதாகமபுராண திவசத்தில், பூர்வமாகிய அருத்தங்களைத் தெரிவிக்கிற வாக்கியம்.

Mahat, மகத்து, intellect, first production of Pradhana, literally *the great.* " Mahat, the great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest."—*V. Purana, Note* 14.

" In the Sankhya system Mahat or Buddhi is intelligence or the great one, the first production of nature, increate, prolific; being itself productive of other principles. It is identified by the Mythological Sankhyas with the Hindu triad of gods." " The great principle is produced from modified nature, and becomes distinctly known as three gods, through the influence of the three qualities of goodness, foulness, and darkness, being one person and three gods (Ekā, *Murtis, traya, Dévah*), namely, Brahma, Vishnu and Maheswara. In the aggregate it is the Deity; but distributively, it appertains to individual beings."—*Colebrooke* I. 242.

" மகத்து, தன்னிலும் அதிகமான வஸ்துவில்லாதவர்."

Mamatha, மமதா, எனது, mineness.—(*Meum.*)

Manas, மனசு, மனம், mind, sign of Mahat, an organ of action and of perception and action. The heart, the will, the seat of desire and consciousness.

" Manas is that which considers the consequences of acts to all creatures, and provides for their happiness."—*V. Purana,* 14.

Mind serving both for sense and action, is an organ by affinity, being cognate with the other organs of sense and action. *Sankhya,* Colebrooke. இச்சா சொரூபம், மனதின்வழி இருவகை, செடவழி, சித்துவழி, மதேபதம், (2.) சங்கற்பம், விகற்பம்.

Mánasa, மானசம், the mind, thought; a lake in the Himalaya Mountains, a lake in the world of Brahma; the goddess of snakes.

Mandhara, மந்தரமலை, the mountain used by the gods in churning the ocean.

Mangala, மங்கலன், the planet Mars, his vehicle is a ram.

Manmata, மன்மதம், the god of love (literally, he who grieves the mind). See *Kama.*

Mantra மந்திரம், from matri to mutter, or advise secretly; prayers, a section of the Vedas, a mystical verse; மந்திரிக்கிறது, is to recite mystic forms or enchantments.

Manu, மனு, the legislator, the son of Brahma, or a personification of Brahma himself. In every *Kalpa*, or interval from creation to creation, there are 14 successive Manus presiding over the universe for the period of a *Manwantara* respectively.

Manwantara, மனுமந்திரம், the reign of Manu, a period equal to 71 ages of the gods, or 306,720,000 years of mortals.

Matha, மதம், a religious sect, a mode of credence. See *Samya*.

Mauna, மௌனம், silence, taciturnity.

Máyá, மாயை, "philosophical illusion, idealism, unreality of all worldly existence; personified in mythology as a female, the consort of Brahma, and the immediate and active cause of creation."—*Wilson's Sanscrit Dicty.*

"Personified active will of the creator" "she (that desire) was the energy of the Supreme, who was contemplating (the uncreated world); and by her whose name is Máyá, the Lord made the universe." This which was at first a mere poetical personification of the Divine will, came in such works as the Bhagavata, to denote a female divinity, co-equal and co-eternal with the first cause. It may be doubted if the Vedas authorize such a mystification, and no very decided vestige of it occurs in the Vishnu Purana.—*V. P.* 21.

"The notion that the versatile world is an illusion (*Maya*), that all which passes to the apprehension of the waking individual is but a phantasy presented to his imagination, and every seeming thing is unreal and all is visionary, does not appear to be the doctrine of the text of the Vedánta. I have remarked nothing which countenances it in the *Satras* of *Vyasa*, nor in the gloss of *Sancara*, but much concerning it in the minor commentaries. I take it to be no tenet of the original *Vedantic* philosophy, but of another branch, from which later writers have borrowed it, and have intermixed and confounded the two systems. The doctrine of the Vedanta is complete and consistent, without this graft of a later growth."—*Colebrooke* I. 377.

Col. Vanskennedy differs from Colebrooke, and takes a different and perhaps a clearer view of the subject. He maintains that Ve-

dantism in its original form, being idealism, is built upon the Doctrine of Máya.

" The influence of *Maya* in the Vedantic system is, in its nature and operation, just what *attraction* is in the natural world; and the consistent Vedantist recognises in it all that he sees, and in all that he feels, in all that he does, enjoys or suffers, all is Maya." —*Dr. Duff's India* 97. See Rottler's Tamil Dicty. on the five kinds of Maya.

மாயாவடசனம் (ஞ) அசத்து, சடம், துக்கம், அநித்தம், கண்டம்.
மாயையின்வித்து (ச) சதசம், மனம், மனஅசைவு, வாதனை.

Meru, மேரு, the sacred mountain, the Hindu Olympus, the residence of the gods, it is in the centre of the seven continents, said to be 84,000 Yojanas, on its summit Brahma resides. It appears to mean the highland of *Tartary*, immediately to the North of the Himalaya mountains.

Mimánsa, மீமாஞ்சை, " One of the philosophical systems, or rather a two-fold system, the two parts of which form two parts of the six *Darsanas* or *Sasters*; the first part, the *Purva mimansa*, originated with *Jaimani*, and illustrates the *Karma Kanda* of the Vedas, or the practical part of religion and devotion, including also moral and legal obligations. The second part or *Uttara Mimansa*, ascribed to *Vyasa*, is the same as the *Vedanta*, founded on the *Jnāner Kanda*, or theological portion of the Vedas, and treats of the spiritual worship of the Supreme Being or soul of the Universe.—*Wilson's Sanscrit Dicty.* The object of the *Mimansa* is to establish the cogency of the precepts contained in the Vedas, and to furnish maxims for their interpretation.

Mitra, மித்திரன், the god of the meridian sun, a name of Surya.

Mlecchha, மிலேச்சன், a barbarian, an outcast.

Móha, மோகம், spiritual ignorance which leads men to believe in the reality of worldly objects, and to addict themselves to Mundane or sensual enjoyment.

Móksha, மோட்சம்,* final and eternal happiness, the liberation of

* Dr. Mill remarks that it is no objection, to the use of this word *Moksha* and the following word *Mukti* (both derived from the same root) because they convey the idea of the absorption of individual existence in the one eternal essence of the Deity, in contradistinction to the lower and perishable reward of individual happiness in the heaven of Indra. Being the only words for *eternal salvation*, he recommends them, alleging that the right idea will follow to the converted Hindu, as in the case of the word for *Creation*.

the soul from the body, and its exemption from further transmigration, being a reward of the thorough knowledge of the principles of wisdom (ஞானம்) or of yoga, (யோகம்) மோட்சத்துக்கு (ஏக) ராகம், நிவேஷம், காமம், குரோதம், லோபம், மோகம், மதம், மாத்சரியம், ஈஷணை, அசூயை, டம்பம், தற்பம், அகங்காரம், இதில் ராகத்நிவேஷம், பிரதானமான சத்துரு.

மோட்சமித்துரு, சிரத்தை, பத்தி.

Mukti, முத்தி, final beatitude, exemption from further transmigration, re-absorption of the emancipated spirit into its great primary source, identification with God. Mukti is of two kinds, சீவன்முத்தி, and விதேகமுத்தி, *partial* and *complete* deliverance. There are three impediments to *Mukti*, viz., அறியாமை, ignorance ; ஐயம், doubt ; and திரிபு, perversion.

Mulaprakriti, மூலப்பிரகிருதி. See *Prakriti* and *Purusha*.

Mummai, மும்மை, the three different states of existence, viz.:

1. உம்மை, the former birth.
2. இம்மை, the present birth, and
3. மறுமை, futurity.

Múni, முனி, a holy sage, endowed more or less with a divine nature. (In Sanscrit, the root means *to be reversed*, in Tamil, *to forsake*). See *Rottler's Tamil Dicty.* on the 31 *Munis*, or *Rishis*.

Mumútchanam, முமுட்சுணம். "The anxious wish," when shall I be delivered from this world, and obtain God." சமுசாரபந்த நிவிர்த்தியை விரும்புதல்.

Múrtti, மூர்த்தி, the body, form, figure, or shape (Greek μορφη), person. The Hindu Triad is called *Mummūrtti*, மும்மூர்த்தி ; *Kumara* the younger son of Siva is called மூர்த்திகன். The eight forms of Siva are அஷ்டமூர்த்தம் ; to consecrate an image is called மூர்த்திப்பிக்கிறது.

Nádha, நாதம், sound.

Nága, நாகம், a serpent, a demigod with a human face and serpent's tail.

Namá, நம, obeisance, salutation, praise.

Námam, நாமம், 1. name ; 2. the upright mark drawn on the forehead by the Vaishnavas.

Namaskára, நமஸ்காரம், worship, salutation.

Nanda, நந்தன், or நந்தகோபன், a pious cowherd, and foster father of Krishna.

Nandaná, நந்தனம், Indra's pleasure ground or flower garden.

Nandi, நந்தி, the sacred bull, the vehicle of Siva; from which Siva is called *Nandiswara.* நந்தீசுரர்.

Nairirta, நிருதி, the regent of the South west quarter.

Narâ, நரன், man individually or generally. The divine imperishable spirit pervading the universe, water, the first product of *Nara*, *Narayana*, he who moves on the water, *Vishnu.*

Nârada, நாரதன், the inventor of the *Vina*, and god of music, a son of Brahma and Saraswati (Mercury).

Naraka, நரகம், generally the hell of the Hindus; especially the hell or region of spirits.

Narasingha-avatara, நரசிங்க அவதாரம். See *Vishnu.*

Nârâyana, நாராயணன், this appellation like *Iswara*, is claimed by the followers of the three principal deities although chiefly applied to Brahma as Creator. Narayana is the spirit of the supreme God. Narayani is his *Sacti* or wife. Vishnu is principally called Narayana, in which character he is fabled to be sleeping on the serpent *Shesha*, or *Ananta*, on the waters of eternity, and causing the creation of the world. See *Genesis* i. 2.

Nastica, நாஸ்திகன், an atheist, Bauddhas are thus designated, or any one who denies the divine authority of the Vedas, or doubts the legends of the Puranas.

Natha, நாதன், கர்த்தன், Lord, master.

Natta, நாட்டம், aim, appearance, of which there are two, உள்நாட்டம், internal, and புறநாட்டம், external appearance.

Navaratri, நவராத்திரி. See *Dasara.*

Nilakantha, நீலகண்டன், a name of Siva, from his having a blue throat, caused by drinking the poison produced at the churning of the ocean.

Nirvana, நிருவாணம், nakedness, liberation.

Niti, நீதி (from *ni*, to guide or gain), justice, morality, obligation.

Nitya, நித்தியம், " eternal, uniform, not liable to increase or diminution. One of the attributes of *Pradhana.*

Nivârana, நிவாரணம், absolution, expiation.

Nívedya, நிவேத்தியம், an oblation, an offering of eatables presented to a deity.

Niyamâ, நியமம், duties, religious observance, devotion assisted by ceremonial purification.

Nónbu, நோன்பு, penance, fasting.

Nyâya, நியாயம், justice, reason, propriety, right, equity, a rule, a precept of morality, a particular class of doctrine.

Om, ஓம், the mystic name of the deity, prefacing all the prayers and most of the writings of the Hindus; forbidden to be pronounced but in silence. It is a syllable formed of the letter *a* (அ) *u* (உ) and *m* (ம்), standing respectively for Vishnu, Siva, and Brahma; it therefore implies the Hindu *Triad*, and express *the three in one*. The *Vaishnavas*, explain it as a collective enunciation of their deity: They say *a* expresses Vishnu, *u* his bride, and *m* their joint worshipper. In some of the Saiva books these three letters are changed into the three vowel consonants சிவய; சி signifying *happiness* (சிவம்), வ *grace* (அருள்) and ய *life* (சிவன்). It is also supposed to imply the three Vedas, the three states of human nature, and the three divisions of the universe.

The *Om*, is also supposed to refer to the Vedic *Aditi*, *Varuna*, and *Mitra*, metaphysically combined into the *Avam*, or entity. *Om* or *Avam*, is an antiquated form of *Ayam*, *i. e. that one*, or *He*.

There may be some connection between ஓம், and especially சிவ ய, and the most sacred and inalienable name *Jehovah*, which is supposed to have lost its ancient pronunciation.

The following remarks are from the pen of *Ram Mohun Roy*. "*Om* implies the being on whom all objects, either visible or invisible, depend for their formation, continuance, and change." The term *Om* bears a striking similarity both in sound and application, to the participle ων, of the verb ειμι, *to be* in Greek; and it is therefore not very improbable that one might have had its origin from the other. As to the similarity in sound, it is too obvious to require illustration, and a reference to the Septuagint will show that ων like *Om*, is applied to Jehovah, the ever-existing God. Exodus iii. 14. εγω ειμι ο ων ο ων απεσταλκε με προς υμας, *I am that I am—I am* hath sent me unto you."

Padma, பதுமம், the lotus, *Padman*, பதுமன், an epithet of Brahma from dwelling in a lotus flower. *Padmanaban*, பதுமநாபன், an epithet of Vishnu, "the lotus navelled," from a symbol relative to the work of creation. பதுமை, an epithet of *Laschmi*, and *Káli*.

Pancha-gantha, பஞ்சகந்தம், five characteristics in the Jaina system, viz., உருவம், வேதனை, குறிப்பு, பாவனை, விஞ்ஞானம்.

Panchagávya, பஞ்சகவ்வியம், the five articles derived from the cow,

viz., milk, curds, butter, urine, and dung, considered sacred and used in purification.

Pancha-kosha, பஞ்சகோசம், "the five sheaths supposed to invest the soul, or the *Annamaya Kosha*, that supported by food, the gross form; the *Pránamaya Kosha*, the organs of action; the *Manómaya Kosha*, the organs of perception, with the *Manas* or mind; the *Vijnana maya*, the same with *Buddhi*, or intellect; and the *Anandamaya*, consisting of the elements of identity and wisdom."—*Wilson's Sans. Dicty.* (See *Rottler's Tamil Dict.* II.187.)

Pancha-maha-ayikya, பஞ்சமகாயிக்கியம், the five special sacrifices or oblations, that is,

1. Reciting the Vedas; 2. the *homa*, or oblation by fire; 3. sacrifices to *Kali*, and other demons; 4. oblation of *Derbha* grass to ancestors; 5. hospitality, or feeding of the poor. See *Ellis' Cural* 137.

Pancha-maha-pathaka, பஞ்சமாபாதகம், the five capital vices, viz. கொலை, murder; களவு, theft; கள், intoxicating drinks; காமம், lust; and பொய், falsehood.

Pancha-sudhi, பஞ்சசுத்தி, the five kinds of purification, practised among the Saivas, viz., 1. தேகசுத்தி, purification of the body by washing; 2. ஆத்துமசுத்தி, purification of the soul by prayer; 3. கிரியாசுத்தி, ceremonial purification of sacred vessels; 4. லிங்க சுத்தி, the purification and adorning of the emblem of Siva, the *Linga*, and 5. மந்திரசுத்தி, the final purification by mentally repeating the mystic *Om* and the five lettered நமசிவாய, salutation to Siva. See *Rottler's Tamil Dicty.* II. 330.

Pancha-tantra, பஞ்சதந்திரம், the five devices, the subjects of the celebrated book of fables, viz. 1. மித்திரபேதம், separation of friends; 2. சுகிரலாபம், advantage of friendship; 3. சந்திவிக்கிரகம், simulated friendship; 4. அர்த்தநாசம், loss, or damage of possession, and 5. அசம்பிரேக்ஷியம், hasty conclusion without due inquiry.

Panchâtchara, பஞ்சாக்ஷரம், the five mysterious letters, a Saiva formula, viz., ந, ம, சி, வா, ய. See *Om.*

Panchavasta, பஞ்சாவஸ்தை. See *Avasta.*

Panchayuta, பஞ்சாயுதம், the five weapons or insignia of Vishnu, viz., 1. சக்கரம், a round missile; 2. தநுசு, a bow; 3. வாள், a sword; 4. தண்டு, a club; and 5. சங்கு, a conch.

Panchikarna, பஞ்சீகரணம், "the operation of the five elements in

the human body; by the varied union of which, according to the *Tutwa* system, different operations or acts, of mental faculties, or corporeal powers, are considered to be effected."

Pándu, பாண்டு (pale colour, jaundice); the famous king of the *Kurus*, the reported father of the five *Pandavas*, பஞ்சபாண்டவர், viz., Yudhishthira, Bhima, Arjuna, Nakula, and Sahadeva. "These in poetical language are said to have been the sons of gods, Yudhishthira being the son of Dharma or justice; Bhima of Vayu or the wind; Arjuna of Indra or the firmament; and the other two who were twins, of the Aswinikumaras, the twin physicians of the gods. These five brethren were famous for valour, but particularly Arjuna, who was the friend of Krishna. Yudhishthira was also remarkable for truth and equity; and Bhima for strength. The battle between them and Duryodhan, and their conquest, and possession of Kurkshetra, are circumstantially related in the *Mahábharat*.

Para, பரம், distant, best, excellent, the first, heaven, beatitude, God.

Parà, பரா, supremacy, liberation.

Parápara, பராபரம், "best and worst, prior and posterior in front and behind. A Guru of an intermediate class, a term applied in the Tantras to Durga."—*Wilson's Sanscrit Dicty.*

"*Para* means supreme, infinite, A para the further bank or limit, *i. e.* the world or existence. The Brahma that is without form may be Para or A para."—*V. Purana*, 113, 654.

ஆதியந்தமில்லாத காலத்தன்னிலும்,
அநாதியாய் நின்றதே பரமென்றாகும்.

"That which was from all eternity, without beginning and without end, is called *Param.*"

The Editor of Rottler's Tamil Dictionary observes, "பராபரம், *the Supreme Being*: the usual derivation of this word is from பரம், the ம் is elided into அபரம், the two short letters being united by *Sandhi*, into பராபரம், the beginning and the end *το* Α *και το* Ω; another derivation is from a Sanscrit superlative பரத்பரம், the most high, or supreme, பராபரன், the same as கடவுள், God. This word with a masculine termination, has the prevailing usage among Christians, but the best Tamil authorities sanction the usage of the neuter பராபரம், which leaves no idea of a *Sakti*, or female energy, or negative power. Besides பராபரன், is not,

a fit rendering for Θεος, but best expresses the idea of the *eternal*, or the most High."

The signification of பரமபரன், as combining Siva and Parvati is only of Saiva usage, and the interpretation is only by way of accommodation (உபசார அருத்தம்). The first Tranquebar version of the Tamil Scriptures has சருவேசுரன், *the Lord of the Universe*, a term in common use amongst the Romanists.

Paramánu, பரமாணு, an atom, the invisible base of all aggregate bodies.

Paramártha, பரமார்த்தம், "the great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul." —*V. Purana*, 251.

Paramátma, பரமாத்துமா, the Supreme Being, considered as the soul of the universal.

Parameshti, பரமேஷ்டி, or Prajapaty, பிரஜாபதி, names of the Supreme Deity.

Parameswara, பரமேசுரன், the heavenly Lord, an epithet of the Divine Being, common to all classes. See *Iswara*.

Parasaráma, பரசுராமர், the sixth Avatara of Vishnu. See *Vishnu*.

Parásatti, பராசத்தி, the female energy of Siva. (See a note on this word by the Editor of Rottler's Tamil Dicty.)

Párvaty, பார்வதி, the mountain goddess, the daughter of Daksha. See *Durga and Kali*.

Pashanda, பாஷண்டம், heresy, heterodoxy.

Pashu-pathi-pása, பசுபதிபாசம், a technical expression among the Saivas to indicate *life*, *God*, and *illusive* power. *Pasu* means an animal, a goat, a sacrifice. The Divine soul of the universe, *Pasupásam*, the bondage of the soul.

Pathala, பாதாளம், the lower or infernal regions.

Pathavi, பதவி, beatitude, bliss, of which four kinds are enumerated, viz.:

1. சாலோகம், being in heaven where God dwells.
2. சாமீபம், being near to God.
3. சாரூபம், being like unto God.
4. சாயுச்சியம், being one with God.

Pattu or Partu, பற்று, the passions, affections, desire, love; of which there are two, புறப்பற்று, external and அகப்பற்று, internal affections.

Pitris, பிதிர்க்கள், ancestors, fathers, patriarchs.

Pradhāna, பிரதானம், "nature, matter, the natural state of any thing or the cause of the material world. The Supreme God. Intellect, understanding—chief, principal."—*Wilson's Sanscrit Dicty.*

"That *chief principle* (*Pradhana*) which is the indiscrete cause, is called by the sages also *nature* (*Prakriti*); it is subtile, uniform, and comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch; and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning; and that into which all that is produced is resolved." "*V. Pur.*" 10. On this Professor Wilson, in a note, remarks: "The attributes of Pradhana (the chief principle or element) here specifies, conform generally to those ascribed to it by the Sankhya philosophy, although some of them are incompatible with its origin from a first cause. In the Sankhya this incongruity does not occur, for there Pradhana is independent, and co-ordinate with primary spirit. The Puranas give rise to the inconsistency by a lax use of both philosophical and pantheistical expressions. Pradhana when unmodified, is according to the Sankhyas and Pauranics, nothing more than the three qualities in equilibrio, or goodness, foulness, and darkness neutralising each other. Time (Kala,) which is where every thing else is not; and which at the end of a certain interval, unites Pradhana, and Purush, and produces creation. According to the Orphic triad of the co-operation of the three principles in creation, viz., Phanes or Eros, is the Hindu spirit or Purusha; Chaos, matter or Pradhana; and Chronos, Kala, time."

The Vedantists are at variance with the Sankhyas about Pradhana being the material cause of the universe. It is said he (Brahma) wished to be many and prolific, and became manifold. Therefore he is a sentient rational being, not insensible as the Prakrit (nature) or Pradhana, (matter) of Kapila is affirmed to be. See *Prahriti* and *Purusha.*

Prahalada, பிரகலாதன், a virtuous prince, the son of the Demon Hiranyakasiapa, and a devotee of Vishnu.

Prajápati, பிரஜாபதி, a name of Brahma. The epithet common to the ten divine personages, who were first created by Brahma.

Pralaya, பிரளயம், dissolution. The end of a Kalpa, or destruction of the world. The absorption of all things into Brahma.

Prajna, பிரஜ்ஞை, sign of Mahat. Intelligent soul. Is that by which the properties of things is known.

பிரஜ்ஞையே ஞானம், ஞானமேபிரமம்.

Intellect is wisdom, and wisdom is Brahm.

Prakriti, பிரகிருதி, same as Pradhana; nature, matter, "the unborn, sempiternal nature." In the Sankhya system Prakriti or Múla-prakriti (மூலப்பிரகிருதி) (nature) is the root or plastic origin of all: it is termed *Pradhana*, the chief one, the universal material cause; it is identified by the cosmogony of the Puranas with *Maya* or illusion, and by Mythologists, with Brahmi the Sukti or female energy of Brahma. It is productive, but no production. The Vedantis deny this. (See *Pradhana*, *Purush* and *Vikriti*.)

Prana, பிராணம், breath, inspiration, vital actions. The Vedantists allege that Prana is Brahm, and that it is absorbed into Brahm during profound sleep while a man sleeps without dreaming that his soul is with Brahm.

Pranava, பிரணவம், the mystical name of the Deity, or syllable *Om*, which see.

Prânáyama, பிராணாயாமம், breathing in a peculiar way through the nostrils, during the mental recitation of the names or attributes of some Deity.

Prapanchá, பிரபஞ்சம், extent, expanse, the world, error, illusion.

Prasáda, பிரசாதம், favour, grace.

Pratibimba, பிரதிபிம்பம், reflection.

Pratijna, பிரதிக்ஞை, promise, resolution.

Prayaschitta, பிராயச்சித்தம், expiation, penance, punishment for a crime committed; a ceremony performed on restoring one who has forfeited the privileges of caste.

Prarthana, பிரார்த்தனை, request, prayer, an offering, a vow.

Prithivi, பிரதிவி, the earth, the goddess of the earth (Ceres).

Procshna, புரோக்ஷணம், sprinkling with water.

Púja, பூஜை, worship, honour, service, festival.

Pulasthya, புலஸ்தியர், one of the nine Brahmadikas, the father of Kubéra and Ravana.

Puman, or Pumas, புமான், a man, a male. See *Purusha*.

Punnya, புண்ணியம், virtue, moral merit, holiness, charity.

Punarjanma, புனர்ஜன்மம், former birth, transmigration.

Puraka, பூரகம், inspiration, the breath inhaled.

Purana, புராணம், a book of Hindu cosmogony, history, and mythology, supposed to be compiled or composed by Vyasa; eighteen are recognised (அஷ்டாதசபுராணம்). There are also eighteen *Upapuránas*, each Purána should treat of five topics especially, viz., the creation, the destruction, and renovation of worlds; the genealogy of gods and heroes; the reigns of the manus, and the transactions of their descendants. They are evidently derived from the same religious system as the Ramayana and Mahabharata. (See *Wilson's Preface to the Vishnu Purána).*

Purusha, புருஷன், a man, a male, the soul, the Supreme Being, Life, Spirit.

According to the Sankhyas "Purusha, Pumas, or Atman, is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, immaterial."

According to the Patanjali school, Purusha is Iswara; and according to the Vedanta he is Brahm. "Purusha is the soul reposing in body."

"Purusha (spirit) is the first-born of the Supreme; next proceeds two other forms, the discrete and the indiscrete; and Kala (time) was the last. These four, Pradhana (primary or crude matter) Purusha (spirit) Vyakta (visible substance) and Kala (time) the wise consider to be the pure and supreme condition of Vishnu."—*V. Purana*, 9.

Purushóttma, is the excellent or supreme spirit. (புருஷோத்தமன்.)

Pylliár, பிள்ளையார். See *Ganapati.*

Raja-guna, இராஜகுணம், the second property of humanity, the quality of passion.

Rádha, இராதை, the mistress of Krishna.

Raghava, இராகவன், a name of Rama Chandra.

Rakshasa, இராக்ஷதன், a giant, an evil spirit, divided into three classes.

Ráma, இராமன், "a common name to three incarnations of Vishnu; as *Parasurama*, the son of Muni Jamadagni born at the commencement of the second age or *Trita Yug*, for the purpose of punishing the tyrannical kings of the *Kshetriya* race; *Ramachandra*, the son of Dasaratha, king of Oude, born at the close of

the second age, to destroy the demons who infested the earth, and especially Ravana the Daitya sovereign of Ceylon; and *Balaràma*, the son of Rohini, born at the end of the third age (*Dwapar*). —*Wilson's Sanscrit Dictionary.*

Ramayána, இராமாயணம், the Purana, or epic poem that records the adventures of *Ramachandra*, written by the poet *Valmiki*, and translated into Tamil by *Kamban*. It narrates the banishment of Rama of Ayodhya; his wanderings in the Peninsula; the seizure of his wife by the giant Rávana, ruler of Ceylon; the miraculous conquest of the island, the recovery of Sita his wife; and the restoration of Ráma to the empire of his ancestors.

"The story of the Ramayana and Mahabharata turns wholly upon the doctrine of incarnations, all the chief dramatics personæ of the poems being impersonations of gods and demi-gods and celestial spirits. The ritual appears to be that of the Vedas, and it may be doubted if any allusion to image worship occurs; but the doctrine of propitiation by penance and praise prevails throughout, and Vishnu and Siva are the special objects of panegyric and invocation."—*Wilson's Preface to V. Purana.*

These two poems may be compared to the Iliad and Odyssey of the Greeks.

Rambhi, அரம்பை, Lakshmi, the sea born Venus.

Rasa, இரசம், இரசனை, "flavour, taste, sentiment; nine sentiments are usually enumerated, viz., *Sringára* love, *Hasya*, mirth; *Karana*, tenderness; *Rauda*, anger; *Vira*, heroism; *Bhayanaka*, terror; *Vibhasta*, disgust; *Adbhuta*, surprise; *Sánta*, tranquility or content, or *Vatsalya;* paternal tenderness is sometimes considered as the ninth."—*Wilson's Sanscrit Dicty.*

நவரசம், சிங்காரம், பெருநகை, கருணை, இளவெத்திரம், வீரியம், பயம், அருவருப்பு, அற்புதம், சாந்தம்.

Rati, இரதி, wife of Manmata (Psyche or Venus), passion, desire, lust.

Ravána, இராவணன், a powerful Asura the sovereign of Lanka, destroyed by Rama.

Ríchaka, சோசகம், expiration.

Rig. See Veda.

Rishi, இருஷி முனி, a sage or saint, a prophet. They are seven in number children of the Manus, the offspring, of the Brahmadias, viz. Kasyapa, Atri, Vashista, Viswamitra, Gautama, Jamadagni,

and Bhonadwaja. 2. They are Astronomically, the husbands of the six Pleiades, or according to another list Agastya, Angirasa, Gautama, Rasyapa, Palasthya, Mankandrya, and Vasishta. There is also another list of 31. (See *Rottler* IV. 103.)

Rohini, உரோகிணி, one of the daughters of Daksha, and the favourite wife of Soma or Chandra. The mother of Balarama.

Rudra, உருத்திரன், the god of tempests, one of the vedic gods; applied at a later period to Siva in his destroying character. His Sakti is Rudami.

Rukmani, உருக்குமணி, the wife of Krishna, an incarnation of Lakshimi.

Sabda, சப்தம், சத்தம், Sound, the Mimansakas declare *Sabda* to be eternal and universal.

Sakti, சத்தி, சக்தி, power, energy, of which *three* and *five* are enumerated. The *three* are, 1. இச்சாசத்தி, the power of affection which is friendly to life; 2. ஞானசத்தி, the power of the knowledge of good and evil; 3. கிரியாசத்தி, the power of creating worlds. The *five* powers are, 1. சித்சத்தி, knowledge; 2. பராசத்தி, vital operation; 3. இச்சாசத்தி, the combination of the five elements; 4. ஞானசத்தி, the power of perception; 5. கிரியாசத்தி, skill or power to perform a thing.

The female energy or symbol (wife of Siva), worshipped either literally or figuratively by a sect called Sáktas, சாத்தேயம், a profligate set.

Salagrama, சாலக்கிராமம், a stone of a circular form, and of a yellow colour, considered sacred to Vishnu, and worshipped.

Sama-Veda, சாமவேதம், the third of the four Vedas, the prayers of which composed in metre, are always sung or chanted. See *Veda*.

Samádhi, சமாதி, deep and devout meditation, restraining the senses and confining the mind to contemplation.

Samaya, சமயம், a sect or body of men, who have a particular way of worship, six general religious sects are enumerated, viz. 1. உலகாயதம், Atheists; 2. புத்தம், Bouddhas; 3. சமணம், Jainas; 4. மீமாஞ்சை, Mimansas; 5. பாஞ்சராத்திரம், a class of Vaishnavas, and 6. பாட்டாசாரியம், the followers of Battacharya. These are called புறச்சமயம். Besides these there are six other among Saivas, and six among Vaishnavas, called உட்சமயம், interior sects.—*Rottler's Tamil Dicty.* II. 232. See *Sastra*.

Samsára, சமுசாரம், the world, the mundane state, secular condition, domestic life.

Samskára, சமஸ்காரம், an essential and purificatory rite or ceremony.

Sampantar, சம்பந்தர், a great Saiva antagonist of the Bouddhas and Jainas.

Sanhita, சங்கதம், an arrangement of the text of the Vedas into short sentences, regulated when the style is verse by the species of verse, and when prose by the subject, and denominated after the person or persons by whom the arrangement was originally made.

Sani, சனி, the planet Satura.

Sankara, சங்கரர், a form of Siva assumed to overthrow the Bouddhas.

Sánkhya, சாங்கியம், the system of philosophy taught by Kapila, this is partly heterodox and partly conformable to the established creed. It is divided into the theistical, atheistical, and mythological Sankhyas. Its object is to teach the means of attaining eternal beatitude. "It is pure knowledge, that alone can secure entire and permanent deliverance from evil: whereas temporal means, whether for exciting pleasure or for relieving mental and bodily suffering, are insufficient to that end; and the spiritual resources of practical religion are imperfect, since sacrifice, the most efficacious observances is attended with the slaughter of animals, and consequently is not innocent and pure; and the heavenly meed of piety is transitory."

"In the Sankhya or Catalogistic school of philosophy, the eternal self-existent and true is termed *Purusha*, the Male;—and is expressly denied the property of activity: while the active principle from whose fecundity all the rest of the 24 sons in their catalogue proceed in order (Intelligence, individual consciousness, or the ego, &c.), is the female, called *Mulaprakriti*, or radical *Nature*. In the more highly spiritual school, which asserts against the former that all spirits or intelligences are but one the eternal, the sole substance of them all, is termed either in the masculine *Atma* spirit, or in the neuter *Brahma;* and is, as such, quiescent, when the universe is evolved from his substance, that which combines with his creative power to produce the illusion of diversity from him, is the female *Maya*, who is identified in the

Puranas with *Prakriti* or nature, and termed the great mother of the world."—*Dr. Mill on Pantheism*, 50.

Sannitya, சன்னித்தியம், nearness, the divine presence, சமீபம்.

Sannyási, சன்னியாசி, he who renounces all worldly affections and possessions, the fourth state or condition of a Devotee's life. In the Bhagavat Gita the word *Sannyas* is confined to a forsaking of the hope of reward. In common use it means religious mendicants.

Santhi, சாந்தி, quiet, tranquillity, stoicism, quietism, alleviation, remission.

Sarásara, சராசரம், moveable and immoveable. The world, the aggregate of all things.

Saraswati, சரஸ்வதி, the wife of Brahma, and the goddess of eloquence.

Sarira, சரீரம், the human body, embodied soul, from *Sri* to be injured. There are three kinds of *Sariras*, viz., the ஸ்தூலசரீரம், the gross body which the soul animates from birth to death in every step of its transmigration; the சூட்சும or லிங்கசரீரம், the subtile frame which attends the soul in its transmigrations; and the காரணசரீரம், the inner rudiment of the body or causal frame, the seat of the soul. See *Colebrooke*, I. 372.

சரீரி, the sentient soul as invested with body.

அசரீரி, an immaterial existence.

The human body is called the *nine gated city*.

The Hindus enumerate eight principal members of the body (அஷ்டாங்கம்), with which they perform their adorations, viz. 1. நுதற்றி, the forehead; 2. and 3. இரண்டுதோள், the two shoulders; 4. மார்பு, the breast; 5. and 6. இரண்டுகை, the two hands; 7. and 8. இரண்டுகால், the two feet. The entire prostration of all which is called சாஷ்டாங்கம். The word கால், literally a *quarter*, means that part of the leg from the knee to the foot, and அரை, *half* or இடை, middle or half, the body or waist.

Sástra, சாஸ்திரம், science, doctrine, considered as of Divine authority.

Two classes of doctrines are reckoned, one containing three systems, and the other six.

1. The Sankhya school of philosophy (which see), the atheistical school of Kapila.

2. The Yoga philosophy taught by Patanjali.

3. The Vedanta system, the theological portion of the Vedas contained in the *Upanishads*.

4. The Vaisesheka system, a branch of the Nyaya or logical school instituted by Kanada. It chiefly dwells on Physics, and teaches the atomic theory.

5. The system of Jaimani, the Mimansa philosophy. It is divided into the *Purva* prior, and *Uttara* the subsequent.

6. The Nyaya or logical school, founded by Goutama.

The Vedanta is called *Uttara Mimansa*, subsequent or supplementary investigation. It adopts the monotheistic principles. The Patanjálá school teaches also the being of a God. The Nyayaka and Vaisheshika teach the existence of one supreme soul, the seat of knowledge and the maker of all things; and the Paurànik or Eclectic school maintains the same doctrine. The Sankhya denies the existence of a Supreme Being, although it recognises a two-fold distribution of the universe, as matter and spirit; when they come to define the divine nature their notions are exceedingly embarrassed and unsatisfactory. Brahma is neuter, and is for the most part defined by negatives as incorporeal, &c., he is devoid of all attributes. The Pauraniks admit of Providence. The Supreme assumes disguises for sport or the manifestation of his power. Pantheism is maintained in the Puranas and derives some countenance from the Vedas. Vedantism exonerates the Vedas from the charge of materialism, maintains Pantheism or Idealism, and controverts the Sankhyas and Nayayikas who maintained the distinct and independent existence of matter and spirit. The question is, if all is spirit, what is substance? The early teachers of the Vedanta taught that it was Sakti. Later Vedantists boldly cut the knot and maintain there is no such thing as substance. They assert that until our intellects are purified our ideas are all wrong. All the schools admit of two sorts of creation, one rudimental and primary, and the other formal and secondary. They admit the infinity and eternal successions of creations, their periodical dissolution and disintegration, and their periodical regeneration or reorganization. All other schools but the Vedanta are dualistic. Creation proceeded from nature says the Sankhya, from atoms says the Nyayaka. It is not very intelligible why the soul which in its independent state is described as already pure, should be allied with body merely to be purified,

and then to be freed from the alliance. See *Professor Wilson's two Lectures on Hinduism.*

Sat, சத், Truth, Being, Existence. The true God.

జ్ఞేయంయత్తత్ ప్రవక్ష్యామి యద్ జ్ఞాత్వామృతమశ్నుతే
అనాదిమత్పరంబ్రహ్మ నసత్తన్నాసదుచ్యతే.

"I will now tell thee what is *Gneya*, or the object of wisdom, from enjoying which thou wilt enjoy immortality. It is that, which hath no beginning, and is Supreme, even Brahm, who can neither be called *sat* (*ens*) nor *asat* (*non ens*)."—*Bhagavat Gita*, 13, 12.

ஆதியந்தமிலதுபராதரனின்றபெருமைய
தோதிலண்டநிலையெனுமூன்றினியொழிவது
நீதியின்கணிலமுமாகியெங்குநிறைதலி
லேதருங்கைதவிசெவிகாள்கொளுங்குமுடையது.

On this extraordinary passage Wilkins remarks:—The opposite meaning of these two words (*sat* and *asat*) render this passage peculiarly mysterious, and even the commentators differ about their true signification. The most rational interpretation of them is that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

Sat-chit-ánanda, சச்சிதானந்தம், being, intellect, happiness, a condition of Brahm.

Sátáni, சாத்தானி, a class of Vaishnavas by occupation flower sellers, minstrels, and wandering mendicants.

Satarúpa, சதரூபி, the female portion of Brahma, type of many forms, Maya.

Satvica, சாத்துவிகம், one of the three gunas the quality of excellence or goodness; that which enlightens, constitutes knowledge, and is the cause of truth, and the predominence of which renders the *person*, in whom it resides, virtuous, devout, &c. See *Guna.*

Satya, சத்தியம், truth, verity, an oath. The first yuga.

Satyavrata, சத்தியவிரதர், one of the seven Manas, and the holy king who was saved by Vishnu (in the first or *Matsya Avatara*), from the general deluge.

Savitri, சாவித்திரி, a name of Surya, also of Saraswati.

Sésha, சேஷன், the thousand headed serpent, on which Vishnu reclined on the primeval waters.

Shri, or Sri, ஸ்ரீ, a name of Lakshmi. Good Fortune.

Siddhas, சித்தர், holy, eminent, and immortal Sages, of whom nine are enumerated.

Siddhi, சித்தி, perfection, heavenly bliss, gift.

Siddhánta, சித்தாந்தம், determination, result, certainty; religious profession or worship, as *Saiva Siddhanta*, the body of Saiva doctrines.

Sirvam, சர்வம், All, சர்வசாட்சி, God who witnesses all, சர்வாந்தரியாமி, the omnipresent God.

Sita, சீதை, the wife of Rama.

Sivá, சிவன், signifies *He of whom growth is, happy, prosperous.* Professor Lassen says, that *Siva*, does not occur in the Vedas. He is the most formidable deity of the Hindu triad, and has a thousand names. His abode or Paradise is Kailása, on mount Meru. His weapon is the Trident or Trisúla, to denote power and dominion over the three worlds. He is represented with five faces and an eye in his forehead, and four arms. His body is besmeared with ashes, and snakes encircle his neck. He carries a skull in his hand, or sometimes in one hand an axe, and in the other a deer. His vehicle is *Nandi*, the bull, which is also his emblem in all Saiva temples. His wife is Durga or Parvati, known in the south as Amman, அம்மன், who is said to be one half of his body. His sons are Ganapaty, Supramanyan, and Virabudhra; many obscene stories are related of him. His worship prevails in the South. Between the Saiva and Vaishnava temples at *Kanchipuram*, the respective devotees annually carry on a fierce contention for the pre-eminence of their respective deities. The universal sacrifice of *Sarvamedha* is offered to him. He is the only god to whom animal sacrifices are offered. The *Vilva* (வில்வம்) tree is sacred to him, and chaplets of the leaves and flowers are worn by him.

His most common form is the *Linga*. How far this worship is authorized by the Vedas is doubtful, says Professor Wilson. "Can we doubt," says Sir William Jones, "that the loves and feats of Jupiter Genitor (not forgetting the white bull of Europa,) and his extraordinary title of *Lapis*, for which no satisfactory

reason is commonly given, have a connexion with the Indian Philosophy and Mythology."

Professor Lassen remarks, " Siva is also viewed as a destroyer of evil spirits. There is great doubt whether he was in olden times worshipped under the image of the *Linga* (Phallus,) as epic poetry does not mention it, neither is there any surname referring to it in *Amarás* Dictionary. From the prevalence of this symbol, especially among the worshippers of Siva in south India, we may presume that it was first found among the Aborigenes of the country, and afterwards applied to Siva."

The Siva Purana and the Skanda Purāna are voluminous in Sivá's follies, vices, and praises. The Saivas have 28 books (சிவாகமம் உடை); சைவம், Saivam, is Saivaism; and a Saiva or Saivan, சைவன், which may either mean one belonging to the sect of Saiva, or one who abstains from flesh meat. A Vira Saivan is a Lingait. Two or more horizontal lines (Vibootee) made of ashes of cow dung or sandal wood, either with or without a single dot or *Pottu*, on the forehead (typical of Sivas third eye), are marks of a Saiva.

The Saiva sect was founded or confirmed by *Sankaracharya*, who contended that Siva was predominent among the gods. The exclusive adorers of the goddess are called *Saktas*. The Tantras strenuously uphold this system.

The four performances in the worship of Siva (சிவபூசையங்கள்), are :

1. சரியை, performance of religious acts.
2. கிரியை, performance of religious ceremonies.
3. யோகம், contemplative exercise, performed by restraining and subduing the external senses.
4. ஞானம், spiritual knowledge, especially of a mystic kind, connected with separation of mind from all terrestrial objects. This is the highest attainment.

Smarta, ஸ்மார்த்தன், a disciple of Sankaracharya, or one following or professing the law.

Smriti, ஸ்மிருதி, Law, recollection. The faculty of recognising all things, past, present and to come. The Smritis are the Codes, Institutes, or *Text books* of various Hindu sages, as Menu, Yajnyawalcya, Vrihaspati, Vyasa, &c. The *commentaries* on these Smritis are numerous; of these that called Mitacshara a work on Inheritance written about the 12th century by Vijnyanéswara on

the Smriti or Institute of Yajnyawaleya is the chief in Southern India. There are also several Digests, such as the "Daya-Bhaga" or Treatise on Inheritance by Zimuta Vahana, also a celebrated one by Jaganada, and which is commonly known as "Colebrooke's Digest of Hindu Law;" it is taken from various Smritis, or Text books. The "*Dharma Shastra* of the Hindûs, includes Smritis Commentaries, and Digests. It differs from the Veda in not professing to be a Divine Revelation.

Snâna, ஸ்நானம், bathing, ablution, purification. Seven kinds of Snâna are enumerated. See *Rottler's Tamil Dicty.* II. 400. For Vedanta notions of *Atma Snana*, the purification of the soul, see the end of their book called, ஆத்மஞானம்.

Soma, சோமம், the moon, a plant used in sacrifice (புனர்ச்சோமவிதி).

Sradha, சிரத்தை, faith, belief, piety, implicit belief in the words of a guru or priest, much inculcated in modern Vedanta books.

Sradha also means the obsequies paid to the manes of deceased ancestors. The Hindus are enjoined to offer a ball of rice or cake (*Pinda*) to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water (*tarpanam*) is in like manner commanded to be performed daily to appease the dead. These ceremonies were not unknown to the Greeks and Romans.

Srishti, சிருஷ்டி, creation, "the manifestation or procession of all things from maya" emanation.

The Hindu philosophers and mythologists are disagreed in what manner the work of creation took place. Some say that Brahm, the Supreme Being first created *nature* (பிரகிருதி), from which the Hindu Triad proceeded, as the Creator, Preserver and Destroyer of the world. Others say that the elements of the world were inclosed in an immense shell, called the mundane egg, which burst and formed the fourteen upper and the fourteen lower worlds. Others again assert that as Vishnu was sleeping on the serpent *Ananta* or eternity, on the face of the waters, after the annihilation of a former world, a lotus sprung from his navel, from which issued Brahma who produced the elements, and formed the world; Siva, and the human race. From his head he formed the Brahmans, from his arm the Kshetryas, from his thighs the Vaisyas, and from his feet the Sudras.

In the *Rig Vida*, in one of the Hymns, translated by Colebrooke we read thus :—"Then there was neither non-existence nor existence; no world, no air, nor any thing above them; nothing any where in the fortune of any one enveloping or enveloped. There was then neither death nor immortality, nor difference between day and night. But *tad* (that) breathed without affiation, alone with *Svadha* (self-position) which is contained within it. Besides it nothing sure existed. There was darkness; this all was enveloped in darkness, and indistinguishable water; but the mass, covered with the veil was produced by the power of contemplation. Desire (*Rama*) was formed first in his mind, and this became the original, productive seed, which the wise, acknowledging it by comprehension in their hearts,—distinguishing as being in non-existence, the bond of existence."

Sruti, சுருதி, the Vedas severally or collectively, scripture from *Sra*, to hear, to remember, recollection, memory, law. See *Smriti*.

Sugriva, சுக்கிரீவன், a king who assisted Ráma.

Sukra, சுக்கிரன், the planet Venus, the *guru* of the giants.

Súnya, சூன்யம், vacuum, universal void, annihilation.

Supramanya. See *Kártekeya*.

Surs, சுரர், bad angels, also called Sooras.

Surya, சூரியன், the sun, one of the Vedic gods. He is *Savitri* the producer; to him is dedicated the *Gayatri*.

Swabhávа, சுபாவம், nature, characteristic, or the property of perceptible things.

Swampragása, சுயம்பிரகாசம், self-inherent light. The self-existent, uncreated light. The Deity.

Swarga, சுவர்க்கம், heaven the residence of Indra, the space between the sun and the polar star.

Swarúpa, சுவரூபம், or சொரூபம், natural state or condition, an idol or image, person, hypostasis.

Swása, சுவாசம், breath, life.

Swayambha, சுயம்பு, the self-existent, independent God.

Tadackyam, தற்சியம், unity, or the union of identification, as *Samyoga* is that of contiguity.

Tamára, தாமரை, lotus, or water lily which is held sacred. *Lakshmi* is the lotus born. It is the poetic flower of the Hindus.

Támas, தாமசம், the quality of darkness, ignorance, inertia. See *Guna*.

Tanmâtra, தன்மாத்திரை, rudiment or type from *tad*, "that," for *tasmin*, "or that" gross element, and *matra*, subtile or rudimental form. A simple element uncombined, or atom. "Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupifying."—*V. Purana*, 17.

Tantrâ, தந்திரம், a religious treatise inculcating the mystical worship of Siva and Sakti; according to one account, a Tantra comprises five subjects, the creation and destruction of the world, the worship of the gods, the attainment of all objects, magical rites for the attainment of six (super-human) faculties, and four modes of union with spirit by meditation. Tantra also means a branch of the Vedas, that which teaches *mantras*, or mystical and magical formulœ.

Tapas, தபசு, தபம், "austerity, penance, mortification, virtue, moral merit."

Târa, தாரகன், liberator.

Târatanmiam, தாரதன்மியம், difference, distinction, comparative merit.

Tarpanam, தர்ப்பணம், a ceremony performed for a deceased person, for which *Darbha* or *Kusa*, grass is necessary. It is the rite of presenting water to the manes of the deceased, satisfaction.

Tatwa, தத்துவம், essential nature, the real nature of the human soul considered as one and the same with the Divine Spirit animating the universe. The philosophical etymology of this word best explains its meaning: *tat*, that, *that divine being* and *twa* thou, that *very good art thou*. The Supreme Being or Brahm, truth, reality, substance, opposed to what is illusory or fallacious, an element or elementary property, differently enumerated in different systems, from the three which are the same with the three *Gunas*, to twenty-seven, which include the elements, organs, faculties, matter, spirit, life and god. A first principle, an axiom, mind, intellect. *Wilson's Sanscrit Dicty.* Identity, hypostasis, essence, ideology metaphysics, philosophy.

96 Tatwas are enumerated.—*Rottler's Tamil Dicty.* III. 17, *Ellis' Cural*, 73, தத்துவஞானம், is Divine knowledge, தத்துவவடைவு, is Physiology or Physics, தத்துவத்திரயம், is a metaphysical Triad, God, Spirit, matter.

Tatwamasi, தத்துவமஸி, *i. e.* தத் (அது) that (spirit) த்வ (நீ) thou அஸி (யிருக்கிறாய்) art, *i. e. Iswara.*

Tejas, தேஜஸ், light or fire.

Tithi, திதி, a date by computation of *lunar* days: there are 14 or 15 between New and Full Moon and 14 or 15 between full and change, *i. e.* the Bright Half, and Dark Half, by which all religious and funeral rites are regulated.

Trimúrty, the Hindu Triad consisting of Brahma, Vishnu, and Siva, as the Triple Deity. The Trinity of Hinduism is a perfect contract to the Trinity of Christianity, in its divine constitution, as well as in the character, offices and functions of its sacred persons. See *Dr. Duff's India* II. Ed. 209, and *Dr. Wilson's Exposure of Hinduism.*

Dr. Mill in his Pantheistic Theory remarks: "The sacred and mysterious doctrine of the Trinity in unity, has ever been the surest safeguard against Pantheism in the Christian Church. When consubstantiality with the Divine Father of all is so restricted by the dogmatic symbols to the Son, in whom, as his expressed image, he is ever manifested externally, and the Spirit, by whom he is every where vitally and internally present, it must always be impossible, without conscious impiety and departure from the baptismal faith, to think of any soul or personality beside that of the Three Divine Persons, as constituting in any sense part of the Pleroma of the godhead. Whatever of this impiety has ever been found within the Church's pale, has either arisen from the heated imagination of individual mystics, whom spiritual arrogance may have tempted to soar to regions that Pagan devotees have constantly occupied, or from some infusion of gentile philosophy leading particular speculators astray."

Tripty, திருப்தி, satisfaction, an original property of man.

Tripudi, திருபுடி, the three qualities, viz. 1. ஞானம், or அறிவு, knowledge or wisdom; 2. ஜ்ஞேயம், or அறியப்படுபொருள், that which is known; 3. ஞாதரு, or ஆன்மா, the soul.

Tritwam, திருத்துவம், Trinity, threeness. See *Trimurty.*

Udaya, உதயம், rising, ascending, creation.

Udhána, உதானம், one of the five vital airs, that which rises up the throat and passes into the head.

Uma, உமையவள், a name of Parvati.

Upadésa, உபதேசம், doctrine, teaching.

Upádhi, உபாதி, virtuous reflection. A discriminating or distinguishing property, an attribute. Deception, disguise. In the Vedanta this is especially applied to certain natural forms or properties, considered as disguises of the Spirit.

Upaníshad, உபநிடதம், a Treatise explaining in a mystical way the theological and argumentative portion of the Vedas. The Vedanta. It principally consists of 32 divisions. See *Rottler's Tamil Dicty.* I. 214, or according to some, there are 51.

Upanaya, உபநயம், the ceremony of investing a young Hindu of any of the three first classes with the sacred thread worn over the left shoulder.

Uparadí, உபரதி, the crushing of all desire of gratification, renunciation.

Utpati, உற்பத்தி, birth, production.

Uttama, உத்தமம், perfection, excellence, virtue. (Hebrew *tamam.*)

Vaidika, வைதிகம், conformity to the Vedas, spirituality, opposed to worldliness, a Vydeegum Bramin is one whose occupation is confined to Religious duties; in contradistinction to the Lowgeegum or secular Bramin.

Vaikumta, வைகுண்டம், the heaven of Vishnu.

Vaírákiam, வைராக்கியம், zeal, freedom from passion, hence the term Byragee, a Religious devotee and mendicant.

Vánapastha, வானப்பிரஸ்தர், a hermit, the closing stage of a Devotee's course, a Dweller in the Forest.

Vandanam, வந்தனம், obeisance, salutation, usually by touching the feet.

Varuna, வருணன், (the embracer, god of the air and heaven ουρανος), the Hindu Neptune, who presides over the watery element, and the regent of the west.

Vásana, வாசனை, வாதனை, the knowledge of any thing derived from memory, custom, habit, reflection,—the present consciousness of past perceptions.

Vashista, வசிஷ்டர், a Rishi or sage of the first order; the *Nyna Vashistam* in Tamil, is a storehouse of Vedantic learning.

Vasus, வசுக்கள், demi-gods, of which there are eight. See *Rottler's Tamil Dicty.* IV. 142.

Vasudèva, வசுதேவன், the father of Krishna.

Vaya, வாயு, the god of wind. A name of Pavana.

Veda, வேதம் (from Véd, to know), knowledge, learning, science, whether sacred or profane: it is sometimes classed into fourteen divisions; or the four Vedas; the six *Angas*, or grammar, astronomy, &c.; the Puranas as the eleventh class; and the Mimansa or theology, *Nyaya* or Logic, and Dharma or Law, as the remaining three.

Veda, the generic term for the sacred writings or scriptures of the Hindus, supposed to have been revealed by Brahma, and after being preserved by tradition for a considerable period, to have been arranged in the present form by Vyasa. The four principal Vedas are:

1. The *Rig Veda*, இருக்கு, chiefly relating to ritual worship.
2. The *Yajur* (Yajus, *Veda*), எசுர், relating to ceremonies observed in sacrifices.
3. The *Sama Veda*, சாமம், containing odes or hymns which are usually chanted.
4. The *Atharva Veda*, அதர்வணம், containing mystical verses, or incantations, or magical formulæ; the least esteemed of the four.

The *Ithiasas* and *Puranas* are sometimes considered as a fifth veda.

The four *Upavedas* (உபவேதம்), are:

1. அருத்தவேதம், comment on the Vedas.
2. காந்தருவவேதம், music.
3. தனுர்வேதம், archery.
4. ஆயுள்வேதம், Physic.

The six Vedangas, are,

1. Seksha, enunciation.
2. Kalpa, detail of ritual homage (ceremonies).
3. Vyakárana, grammar, philology.
4. Chhandas, prosody.
5. Iyotish, astronomy, astrology.
6. Nirukti, explanation of obscure words, and phrases in the Vedas.

The Vedas are the most ancient compositions, in Sanscrit; but too obscure to be generally understood. There are very few Brahmans who profess to read even parts of them. The real authors of the Vedas are the ancient Rishis, Vashesta and others. Their hymns collected, form the *Sankitas* of the Vedas each; Ve-

da consists of two parts, the *Mantras* and *Brahmanas*, ceremonies and precepts.

Professor Wilson says that, "Vyasa the arranger of the Vedas is said to have lived about 5000 years ago. It seems not improbable," he remarks, "that Vyasa or the school of which he is the reputed founder, flourished about 13 centuries before the Christian Era. The worship of the Vedas is with few exceptions *domestic*. The deities of the Vedas are three, viz., fire, air and sun. Upon this seems to have been grafted a loftier speculation, and the elements came to be regarded as types and emblems of divine power. It is by no means clear whether the authors of the Vedas possessed any clear ideas of the Divine Unity. Whether they entertained any belief in a Creator and Ruler of the Universe, certainly does not appear from any passage hitherto met with." (See *Deva*.)

The same writer again remarks:—"The practical religion of the Hindus is by no means a concentrated and compact system, but a heterogeneous compound, made up of various and not unfrequently incomplete ingredients, and that to a few ancient fragments it has made large and unauthorized additions, most of which are of an exceedingly mischievous and disgraceful nature." (*Two Lectures*.)

The *Vashishta* and the *Tiruvaimozhi* are the Tamil Vedas of the Saivas and Vaishnavas respectively. The *Dravida Prabandam*, is held in superior veneration by the Vaishnavas.

The two following verses are inserted, as being remarkable passages in the Vashishta.

கடுமனவன்பேய் கனலிற்கொடிதாகு
மலைகளிலுங்கடத்தற் கொண்ணு,
நெடுவயிரத்தினும் வலிது
கடல்பருகி மேருவினை நேரோபேர்த்துச்,
சுடுங்கனல் விழுங்குதலு நிறுத்தரிது
புலன்முழுதுந் தோன்றுமூலங்,
கெடுமுலகிதண்டெனிலுண் டிலதாகிலில,
நினைக்கெடுத்தல் வேண்டும்.

This powerful devil of a deceitful heart, is fiercer than fire, more impassable than the (lofty) mountains, and harder than Adamant, sooner might the ocean be emptied, Mount Meru be rooted

up, and the burning flames be swallowed down, than the mind be restrained. It is the agent that operates through the senses. At its bidding this destructive world stands and vanishes. Therefore it is the mind that must be first subdued.

The universal experience of all mankind so powerfully described here, is an echo of the words of Scripture. "The heart is deceitful above all things, and desperately wicked." Jer. xvii. 9.

கருத்தெனு மான்மருண் டோடி.
விடயமெனுங் குழியில் விழக்காயமென்னு,
மருத்தலத்தி லெவ்வனமாங்கடுங்கான
லெழுத்துமிக வளராநிற்கும்,
பெருத்துயரிளமை நலமெவ்வளவுண்
டவ்வளவும் பெருகாநிற்கு,
மருத்திகளுமெவ்வனமவ்வளவும்
வினைத்தெழுந்து மிகவநர்த்தஞ்செய்யும்.

As the (swift footed) deer like the bewildered mind, runs over the plain, and falls into the pit of the senses (sensuality); so in this body, compared to a barren soil, youthful lusts, like bright mirage rising, will continue to produce numberless evils. The (forbidden) pleasure of youth will increase in proportion as they are cherished; and (cherished) desires, will, in proportion to youthful lusts, grow rapidly and cause destruction.

The word of God admonishes the young and presents to them proper motives to remember their Creator, and to flee *youthful lusts*, and commands all men "to abstain from fleshly lusts which war against the soul." (1 Pet. ii. 11.)

Védánta, வேதாந்தம், "The theological part of the Vedas; considered collectively, it is contained in the many numerous passages or chapters of the Vedas termed *Upanishads*, which inculcate an abstract and speculative monotheistical worship, and these have been further explained and illustrated by later writers: the founder of the school is *Vyasa*, and subsequently *Sankaracharya*, is the most eminent teacher." *Sanscrit Dicty.*

Vedanta (literally the end or essence of the Vedas) is a refined system of philosophy, founded by Vyasa in the *Uttara Mimansa*, and reduced by himself to 500 stanzas, commented on by Mádavacharya, Sankaracharya, and Ramanujacharya in the *Dwaita*, *Adwaita*, and *Visishta Adwaita* systems. The three ad-

mit God, soul or spirit, and matter. The first, and last, admit a distinct existence of matter, but not its eternity. The second denies the real existence of matter, and ultimately resolves all existence into that of God alone. Simply related, the Vedanta is a system of Pantheism."—"*Editor of Rottler's Tamil Dicty.*"

"Vedantism is *adwaita*, κατ' ἐξοχην, non-individuality; and the very title indicates the priority of a dualistic hypothesis. There is only one universal element, spirit. They assert that until our intellects are purified our ideas are all wrong, we take a rope for a snake, &c. All is *Maya*, God only is."—*Wilson's two Lectures.*

Dr. Mill, in his Pantheistic theory remarks: "It is the natural passing out from idolatry into the recognition of the *To en*, in which polytheism is only absorbed by the absorbing of theism itself, *i. e.* by identifying the worshipper with the worshipped. He quotes the two following passages the first from the Yajur Vedas.

హిరణ్మయెనపాత్రెణ సత్యస్యాపిహితంముఖం
తత్త్వంపూషన్నపావృణు సత్యధర్మాయదృష్టయె ॥౧॥
పూషన్నేకర్షేయమసూర్యప్రాజాప్రత్యూహరశ్మీన్
సమూహతేజోయత్తె రూపంకల్యాణతమంతత్తెపశ్యామి
యోసావసౌపురుషఃసోహమస్మి ॥౨॥

"By a vessel, though golden, the face of the true is hidden from me. Discover, O sun, the one real essence, that I may see and attain true religion. Nourisher of the world, unique mover in the heavens, child of Brahmas first born, disperse thy rays, restrain thy fierce splendour that I may behold thy most blessed (interior) form. But lo! the very male principle (that I seek in thee) *that am I.*"

"That is, says the great Vedantic commentator Sankaracharya [who himself combined grossly idolatrous observances and zeal for Brahmanical caste against Buddhism, with the highest spirituality of this description]. "Nevertheless (says the worshipper) I do not seek thee like a servant, since the very *Purusha* or male spirit which abides in the universe, of which my mystic prayer is a portion, that I am or become."

The following is from the Mundaka Upanishad, one of the mystical sections of the fourth Veda, which may be considered as embodying the whole esoteric principle of the Brahminical faith.

శివోభూత్వశివంయజేత్ బ్రహ్మవేదబ్రహ్మైవభవతి.

He who knows that Supreme Deity, is that Deity itself.

The Bhagavat Gita, Vishnu Puruna, and Manu institutes inculcate Vedantism. The உபதிடதம், சத்தப்பிரகாணம், பஞ் சதசப்பிரகரணம், ஈகவுல்யம், ஆத்மபோதம், வாசிஷ்டம், are Tamil books, Vedantic works in print. Colebrooke's essay's, Kennedy strictures in the 28th Vol. of the Asiatic Journal, and Dr. Yates, article on the 4th Vol. of the Calcutta Review, throw some light upon it. Dr. Mill in his Pantheistic theory points out the German, Cabbalistic, and Indian Pantheism. They all agree in asserting, that God has no personal existence, that the visible world is all: it is the body of which God is the soul, in which he is immanent.

He is the impersonal Deity, the fast bound soul of nature. That the soul that firmly believes and embraces this doctrine of identity with the Supreme, seeks the realization of its blessedness at once; *i. e.* deliverance from the illusory round of varied being, and absorption into the Supreme essence. By meditation of the one eternal and True, the vessel that now hold the soul as a separate individual is broken, and its etherial fluid emerged in the ocean of pure spirit.

The Rev. K. M. Banerjea in his lecture on Vedantism justly remarks: "The truth is, almost any system of religious belief is better than Pantheism. Polytheism, however gross, sets up a number of rival gods; Pantheism does so indefinitely and without end. In the political world he that declares that every subject is a king, not only degrades, but actually reduces to nought, the dignity of the sovereign, and is guilty of more aggravated treason than he who sets up a limited member of pretenders. The case is analogous in religion. He that deifies every soul is guilty of a more atrocious sin against Heaven, than he who sets up a given number of gods."

Vibhuti, விபூதி, super-human power, ashes of cow dung, &c., with which Siva is said to have smeared his body, and thence used in imitation of him by his devotees.

Videha-mukti, விதேஹமுக்தி, complete deliverance.

Vijnanâ, விஞ்ஞானம், discriminative wisdom.

Vikarâ, விகாரம், change from a natural state.

Vikramáditya, விக்கிரமாதித்தன், a learned monarch and astronomer, whose capital, Oujein was about his time overwhelmed by a violent convulsion of nature.

Vikriti, விருதி, change, in the Sankhya philosophy, a generated effect, not producing any other effect, and so distinguished from Prakriti.

Vira-Bhadra, வீரபத்திரன், a son of Siva, said to be also an Avatara of Siva, destroyer of the sacrifice of Daksha.

Viraj-Virat, விராட், "according to some accounts the same as *Para Brahm*, the primary cause, or an immediate progeny from Brahm; according to other accounts the same as *Parama Purusha*, or *Vishnu*; who after being formed, offered up himself in sacrifice. The whole of beings animate and inanimate, amounting to 8,400,000, considered to be contained in the mystic form of Vishnu, especially at the time of the *Pralaya*, or destruction of Visible beings and things, somewhat like the types of Aristotle." *Rottler's Tamil Dicty. Virat*, is the creator held forth or displayed in all creatures. The universal form. The material universe. Synonymous of Virat are ஸ்தூல சரீர சமஷ்டி அபிமானி, வைசுவானரன். (See *Lecture* xi. *of the Bhagavat Gita*).

Vishaya, விஷயம், an object of sense, original cause.
விஷயவாஞ்சை, sensuality.

Vishnu, விஷ்ணு, the second of the Hindu triad. The preserver: during the period of temporary annihilation, he is supposed to sleep on the waters floating on the serpent *Sesha*. Brahma is fabled to have sprung from a lotus, which originally grew from the navel of Vishnu; and the Ganges is said to spring from his foot, the different *Avatars* are considered as emanations of this deity, and in *Krishna*, he is supposed to have been really and wholly incarnate. Lakshmi is his wife; and he is usually represented as a mild and benevolent deity."

Vishnu signifies *Protector*, a name found in the Vedas: The *wide striding*. "Vishnu is commonly derived from the root *Vis* to enter, entering into or pervading the universe. According to the Matsya Purâna the name alludes to his entering into the mundane egg; according to the Padma P. to his entering into or combining with Prakriti, as Purusha or spirit. In the Mahabharata

the word is derived from the root *Vi*, signifying motion, pervation, production, radiance."—*Vishnu Purana.*

Bhagavan, Narayana, and Tirumál, are his common names. Though he is milder than the furious Siva, and not quite so indecent and gross as Brahma, yet he is the greatest rake ever described, as Krishna. His ten principal incarnations or Metamorphoses are:

1. *Matsya avatara*, மத்சம், his metamorphosis into a *fish* in order to kill *Somukásura* who had stolen the Vedas, and hidden them in the sea; and also to rescue the only pious man on earth (சத்தியவ்ரதன்) with his family from the general deluge, in an ark.

2. *Kúrma avatara*, கூர்மம், his metamorphosis into a *Tortoise*, in order to support the mountain *Mandara*, when the milk sea was churned to produce *Amrita*, (nectar).

3. *Varáha avatara*, வராகம், his metamorphosis into a *boar* in order to kill *Hiranyaksha*, who had rolled up the earth as a mat, and to spread it out again.

4. *Narasinha avatara*, நரசிங்கம், his metamorphosis into a *man-lion* in order to kill *Hiranyakasiapa*, the younger brother of the former, who had set aside the worship of the gods. (In these four avataras, Vishnu had no mother.)

5. *Vamana avatara*, வாமனன், his incarnation in the shape of a *Dwarf*, in order to humble *Maha Bali*. The father of the dwarf was *Kasyapa*, and his mother *Diti*. He came to destroy a benevolent king by deceit, who by his austerities was obtaining so much merit, that the gods began to fear him. The dwarf asked for three steps of land, which when granted, were made to extend over the universe, and for the third there was no place but the king's head. Bali's life was then given as a *Dakshana*, with the gift of his all.

6. *Parasarama avatara*, பரசுராமன், in order to kill all the *Kshetriyas* who had humbled the Brahmans. His father was *Jamadagni*, and his mother *Renuka*.

7. *Ramachandra avatara*, இராமன், as the king of *Ayodhya*, son of *Dasarata* and *Kausalya*. This is the hero of the Ramayana the husband of *Sita*, the conqueror of Ceylon, and the destroyer of *Ravana*.

8. *Balabhadra or Balarama avatara*, பலபத்திரன், the half brother of Krishna, and son of *Vasudeva*, by two mothers *Devaki* and *Rohoni*. (The Indian Hercules.)

9. *Krishna avatara*, கிருஷ்ணன். The son of *Vasudeva* and *Devaki* (Jayadeva the poet, places Buddha as the ninth avatara, and Krishna as the eighth).

10. *Kalki avatara*, கற்கி, this is future, when he will come on a white horse to restore pure religion, punish the impenitent, and bring back the golden age.

In addition to these ten avatars there are other fifteen inferior incarnations, for which, See *Rottler's Tamil Dicty*. III. 80.

Vaishnavism (வைஷ்ணவம்), is prevalent all over India.—*Jaganath* is a celebrated place of Pilgrimage.

பாருசாத்திரம், and வைகாநசம், are two books which relate the ritual ceremonies peculiar to the Vaishnavas: the last contains selections from the Vedas, the first is of the Tantrica class, and is said to be founded on instructions given by Vishnu to Brahma, during the five nights of the deluge, when the Vedas were submerged, in consequence of having been stolen by Somakasúra.

The தாளசி, is a plant sacred to Vishnu; his devotees are known by the tridental mark on the forehead.

In offering the great *Soma* sacrifice, while the Saivas sacrifice a goat, and eat a portion of its flesh, the Vaishnavas offer up a பிஷ்டபசு, a goat made of flour, thereby making it more a typical or commemorative, than a real and substantial sacrifice.

Visvámitra, விசுவாமித்திரன், one of the Rishis, and the Guru of Ramachandra. He was seduced by Rambha while engaged in austerities, at the instigation of Indra.

Visivakarma, விசுவகர்மன், the architect of the universe, and the fabricator of arms to the gods, is the son of Brahma, and the Vulcan of the Hindus. He is also called the carpenter, and presides over the arts and trades.

Vivarta, விவர்த்தன், manifestation.

Vivarttana, விவர்த்தனம், circumgiration, a rolling or going round a temple, &c, as a penance.

Vivíka, விவேகம், discrimination, a distinguishing reality from illusion.

Vishva-Devas, விசுவதேவர், the personified gods of virtue, &c., as Love, Perseverance, Truth, Riches, and Time.

Visiva, விசுவம், all the world, the universe, the *το παν*, of the Greeks.

Viswarupa, விசுவரூபம், universal substance, that which exists in all forms.

Viswanara, the active principle dwelling on the collected sum of solid matter, or he who is conscious of self-existence.

Vrita, விரதம், a meritorious act of devotion, penance, fasting.

Vyakta, வியக்தம், visible substance.

Yágam, யாகம், sacrifice, oblation, five are enumerated :—

1. பிரமம், reading the Vedas, வேதமோதல்.
2. ஒதியவம், kindling a sacrifice, ஓமம்வளர்த்தல்.
3. பூதம், presenting sacrificed food, பலியீதல்.
4. பிதிர், presenting water to the manes of the dead, தர்ப்பணம்.
5. மானுடம், a gift given to beggars, இரப்போர்க்குவழங்குதல்.

See *Ellis Cural*, 120, 1371.

Yagna, யக்ஞியம், sacrifice, offering, oblation.

Yajur, எசுர். See *Veda*.

Yama, யமன், the god of hell, and the regent of the south. (Dharmarajah) resembles both the Grecian Pluto, the king of hell, and Minos the judge of departed souls.

Yóga, யோகம், the term literally signifies "union," junction ; in a spiritual sense, it denotes the union of the separated soul with the universal soul ; and with some latitude of expression it comes to signify the means by which such union is effected. In the Bhagavat Gita it is variously applied, but ordinarily denotes the performance of religious ceremonies as a duty, and not for interested purposes. It is elsewhere defined "exemption from the contact of pain." It is rendered *devotion* by Wilkins, and *devotio* by Schlegel.

It means speculation, religious and abstract meditation, contemplation. See it described in *Rottler's Tamil Dicty*. IV. 136, II. 52.

Yoga is the system of philosophy which treats of the union of the soul with Brahma, as taught by *Patanjli*.

Yóganidra, யோகநித்திரை, is the sleep of devotion, or abstraction, the active principle of illusion personified, and is also termed *Maya* and *Mahamaya*, and also *Avidya* or ignorance.

Yóni, யோனி, the place or element of birth, the womb.

Yuga, ಯುಗ, an age, a period of time, as the *Kriti, Treta Dwapara,* and *Kali, Yug*, corresponding with the golden, silver, brazen, and iron ages. The following tabular view will show the Hindu method of computing time :—

Krita,	4800	years of the gods	×360=1,728,000,	years of mortals.
Treta,	3600	,,	×360=1,296,000,	,,
Dwapara,	2400	,,	×360= 864,000,	,,
Kali,	1200	,,	×360= 432,000,	,,

4,320,000 Maha Yuga.
1000

4,320,000,000 Day of Brahma.
2

8,640,000,000 Day and night of Brahma.
360

3,110,400,000,000
100

311,040,000,000,000 Age of Brahma.

51 years of Brahma have elapsed, and we are now (A. D. 1852) in the 4,953rd year of the iron age, 49 of Brahma's years are yet to come, when all matter will become spirit, and all be absorbed into the essence of Brahm, and after a million of ages Brahm will rise from his stupor and will again diversify himself.

APPENDIX.

AN ABSTRACT OF THE ANCIENT HISTORY OF INDIA.*

From Professor Wilson's Manual of History, &c.

1. The Hindus have never had any historical writings; all that is known of India is to be gathered from popular poems or the accounts of foreigners.

The chief Native authorities for past events are the Puránas, and the two great poems the Rámayana, and Mahábhárat; each of which is usually described as repeated by some person, as he had heard it repeated by another: thus the *Bhagavat* Purána is recited to king Parikshit by Suka, as he had heard it told to the assembled sages by Súta. The Puránas are eighteen in number, and each should contain the genealogies of the ancient kings; but such genealogies are only found in three or four, as the Vishnu, Brahmanda, and

---

* *India* is only the Latin name; the Greeks called it ἡ Ἰνδικη, sc γῆ, or χωρα. It was derived from that of the river named in Sanscrit *Sindhu* (Indus): of which the Persians made *Hindu;* the Hebrews rejecting *n*, as usual, *Hodu.* (Esther 1-1), and the Ionian Greeks dropping the aspirate, ινδος, and the people ινδοι; *Hindusthan* (the land of the Hindus) is the Mahomedan name. The Sanscrit name of the country between the Himalaya and the Vindhya mountains is *Jambudwipa* or *Bharatakhanda*, and *Bharata Varsha.* This is the northern portion. The Southern division, extending from the Vindhya mountains to Cape Comorin (கன்னியாகுமரி) is called the *Dekhin* (Dakshina தக்ஷிணம்). The holy land of Manu and the Puranas (புண்ணியபூமி) lies between the Drishadwati and Saraswati rivers. In Hindu Geography 56 countries are enumerated. The principal ancient kingdoms were 19, viz. Maghada, மகதம்; Oude, அயோத்தியா; Indra prastha, (the ancient Delhi) இந்திரபிரஸ்தம்; or குருசேத்திரம்; Kanouge or Kanniakubja, கன்னியகுப்ஜம்; Mathura, மதுரை; Andra, ஆந்திரம்; Utkala, உட்கலம்; Karnata, கர்நாடம்; Chola, சோழம்; Panda, பாண்டியம்; Sera, சேரம்; Mahrashta, மராடம்; Conkona, கொங்கணம்; Malwa, மாளவம்; Guzerat, குர்ச்சரம்; Punjab, பஞ்சநதி; Cashmere, கஷ்மீரம்; Nepal, நேபாளம்; The Tamil country and language are called Dravida, திராவிடம்.

Bhagavat, and as they are all in the same words, it may be considered that they are but one account. There is one exception to the position that there are no original histories in India: in the 11th and 12th centuries some histories of Kashmir were written, which are known collectively by the name Raja Tarangini. India was invaded by Alexander the Great three centuries before Christ; and writers of his life and actions, particularly Arrian and Quintus Curtius, give an account of the countries he subdued. An ambassador, named Megasthenes was sent to the court of Chandragupta by Selencus Nicator, above three centuries before Christ, some of whose observations have been preserved by the Greek Geographer, Strabo. The south of India was visited and described by Arrian in the second century A. C., and many Geographical notices, and names of people and places occur in Ptolemy and Pliny.

2. In ancient times, a small part of India only was occupied by Hindus; the greater portion was covered with forests, tenanted by Mlechchas, or people speaking a rude language.

The country of the Hindus was called Brahmavarta and Aryavarta, and was bounded by the rivers Saraswati and Drishadwati. Another statement describes it as bounded on the east and west by the ocean; but in both cases the northern and southern limits are the Himalayan and Vindhyan mountains. The country of the Hindus appears to have corresponded with the modern provinces of Lahore, Delhi, Agra, Oude, and Allahabad.

3. The country of the Hindus was at first divided between two principal families; called the families of the sun, and the moon. (சூரியவம்மிசம், சந்திரவம்மிசம்.)

These were both said to be descended from Brahma originally, through the patriarchs Daksha (தக்கன்), and Atri, (அத்திரி); his sons Vaimasmat (the sun), had Daksha for his father; and Soma, the moon, sprung from Atri. In like manner, many of the Grecian kings were said to have descended from Jupiter; and the Incas, or princes of Peru, pretended to be the progeny of the sun.

4. The first prince of the family of the sun was named Ikshwaku.* He had several sons, who established themselves in different places; but the direct line resided at Ayodhya, or Oude, in which Ikshwaku was succeeded by his grand son, named Kákutstha. (காகுஸ்தன்).

5. The most celebrated prince of this family was Rama† the son of

---

* இட்சுவாகு, His advent is generally fixed by European (chronologists, about 2000 or 2200 years B. C.

† The Era of Rama, the 57 king that occupied the throne of Ayodhia is fixed by some about 961 and by others 1200 B. C. After Rama's subjugation of the savage inhabitants of Dandakaranya (the forest between the Godaveri and Cape

Dasaratha, who was banished to the forests by his father for 14 years, and was accompanied there by his wife Sita, and his brother Lakshmana.

6. Sita having been carried off by Ravana king of Lanka or Ceylon, Rama, assisted by Suguva and Hanuman, pursued him to his capital, took it, put him to death, and placed his brother Vibishana on the throne.

In the language of poetry, Ravana was a Giant with ten heads, and Sagriva and Hanuman were monkies; which means, perhaps, that they were a rude and barbarous people; the traditions of the south of India add, that upon Rama's victory, colonists came from Oude, and first cleared and tilled the ground and introduced the arts of civilized life. The great forest of Dandaka, in which these events took place, extended from near Allahabad to Cape Comorin.

The continental possessions of Ravana, the sovereign of Ceylon, appear to have been inhabited by a race farther advanced in the arts than the subjects of Rama, and this the poets ascribe to demoniacal power. Perhaps farther researches may show that the extreme south of India was occupied, in that early age, by emigrants who approached it by sea, and brought with them the arts of civilization, which were then unknown in the northern part of India. —*Marshman's History of India.*

7. Rama returned to Ayodhya, and ruled over it for many years. He was succeeded by his son Kusa, (குசன்;) many kings succeeded, but none of great celebrity.

8. Another son of Ikshwaku, Nimi (நிமி), founded the kingdom

Comorin), and the conquest of Lanka, various individuals from the north, it is said, attracted southwards by the performance of pilgrimage to the scenes of Rama's triumphs, were tempted, by the unoccupied state of the country, to settle themselves and their families upon the indisputed territory. They accordingly cleared and cultivated different tracts, and thus laid the foundation of future principalities. To such circumstances the Pandya kingdom owed its rise. An adventurer, named Pandya, of the Velalar, or argicultural tribe, first established himself in that portion of the south to which his name was afterwards assigned. From some accounts, Kula Sekhara is specified as the first king of Madura. The foundation of Madura is placed about five or six centuries B. C., when the Pandya capital was transferred from the south, (viz. *from Kalasekhara patanam and Kalyanapuram,*) we learn from Manu that the *Draviras* were classed with the impure or outcast tribes; and even in the Mahabharat, the people of the south appear to be considered as scarcely Hindus.

The Hindu Chronology, like the Hindu Geography, is equally extravagant and absurd. The date given to the *Kaliyuga* agrees generally with the authentic dates of other nations subsequent to the flood, and the calculation of this period of Hindu Chronology may be assumed to be nearly correct. Into this period must be brought all those events which are placed in the preceding Yugas.

of Mithila. In this family Janaka (சனகன்), was born, the father of Sita the wife of Rama.

9. The first prince of the lunar dynasty was Pururavas (புரூரவன்), the son of Budha, the son of the moon. His capital was Pratishthana, at the confluence of the Ganges and Jumna. This prince is said to have discovered the art of kindling fire.

Budha was an emigrant from Indo Scythia, the cradle of the Hindus. His family expanded into 56 branches, and filled nearly the whole of northern India.

10. The eldest son of Pururavas, named Ayus (ஆயன்), succeeded him.

11. He had two sons, Nahusha (நகுஷன்), who succeeded him, and Kshetravriddha, who established a separate principality at Kasi, or Benares.

12. Nahusha's successor was Yoyati, who had five sons, Yadu, Turvasu, Druhya, Anu, and Puru. Being displeased with his elder sons, the king nominated Puru (புரூரவன் or பௌரத்தியன்), the youngest, his successor.

Some accounts say, that he made Puru paramount over the other princes, who shared the paternal kingdom amongst them, Turvasu having the south, Druhya the north, Yadu the west, and Anu the east. Amongst the descendants of Turvasu, are named Pandya, Karalas, and Chola, or the princes who founded the states so denominated, in the south of India.

One of the descendants of Druhya was Gandhar, from whom the province now called Candahar was so named; amongst the posterity of Anu, are princes called Anga, Banga, Madra, Kalinga, and Pundra, or in other words, the princes who established themselves from the south of the province of Behar, to the upper part of the Coromandel coast. It appears, therefore, that the descendants of Yoyati were the persons who colonized the greater part of southern and western India, and introduced civilization amongst the barbarous inhabitants.

13. Puru continued to reside at Pratishthana, and was the ancestor of a number of celebrated princes, amongst whom Bharata, the son of Dushyanta, exercised extensive power, so that India is sometimes called after his name Bharata Versha, the country of Bharata.*

* *Bharata*, in the Vishnu Purana (p. 163) is represented as the son of *Rishabha*. "The country was termed Bharata from the time that it was relinquished to Bharata by his father, on his retiring to the woods." The Matsya and Vayu Puranas derive the name *Bharata Versha*, from the Manu called Bharata or the cherisher, one who rears or cherishes progeny. However it is told that Bharata reigned ten thousand years, and on his death was transformed into a deer!

14. About 20 descents from Puru, Hasti removed the capital further north, on the banks of the Ganges. The city was called after him, Hastinapur.

15. Four descents after Hasti, the sovereign of Hastinapur, was Kuru, குரு, after whom the country to the north west was called Kurukshetra, which name it still retains.

This retrocession of the principal branch of the lunar family towards the north, may have been caused by the extension of the power of the house of Oude, under Rama and his descendants.

16. From Kuru, the 13th in descent, was Santanu, (சந்தனன்), who had three sons, Bhishma, Chitrangada, and Vichitravirya.

17. Bhishma voluntarily resigned his claims to the throne, in favour of his younger brother; Chitrangada was killed in battle whilst young, and Vichitravirya was made king.

18. This prince dying without offspring was succeeded by Bhishma as regent, until the maturity of Pandu, and Dhritarashtra, who were begotten on the widow of Vichitravirya, by his half brother Vyasa (வியாசன்).

Amongst the ancient Hindus, as amongst the Hebrews, it was lawful for one brother to beget issue for another, upon his dying childless.

Vyasa was the son of Parasara, by Satyavati, before her marriage to Santanu. He is celebrated for having collected the hymns and prayers that constitute the sacred books of the Hindus, the Vedas, and to have arranged them under their present divisions. He also established a school in which they were taught. The immediate disciples of Vyasa were Paila, Vaisambayana, Jaimini and Sumanta, who became severally the teachers of the Rik, Yagur, Sama and Atharvan Vedas. These teachers and their followers again subdivided the Vedas; the study of which branched out into various schools, thence called Sakhas, and the Brahmans became distinguished into classes, according to the Sakha, or branch which they adopted. At present the Vedas are very little studied. They are written in a Sanscrit which differs very much from that of the other classical works, and which is no longer understood by the Pundits. To Vyasa is also ascribed the original narration of Mahabharat, which was afterwards repeated by his pupil Lomaharsha, whilst another of his scholars, Suka was trained by him in the knowledge of the Puranas, intending probably hereby, the system of cosmogony, chronology, history, and philosophy, which they contain, as several of the Puranas are ascribed to other authors, as the Vishnu Purana, for instance, to Parasara, and some of them, as for example, the Brahma Vaivertta, are, unquestionably modern compilations.

19. Pandu, after attaining manhood, retired to the Himalaya mountains with his wives Pritha and (Kunti) Madri, and died

there; leaving five sons, Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva.

These, in poetical language, are said to have been the sons of gods; Yudhishthira being the son of Dharma or justice, Bhima of Vayu, or the wind; Arjuna of Indra or the firmament; and the other two, who were twins, of the Aswinikumaras, the twin physicians of the gods. The five brethren were all famous for valor, but particularly Arjuna, who was the friend of Krishna. Yudhishthira, was also remarkable for truth, and equity; and Bhima or Bhimasena, for strength.

20. Dhritarashtra, who remained in possession of the kingdom, had a hundred sons, of whom Duryodham was the eldest.

21. The sons of Pandu were at first looked upon as impostors, but a strong party being in their favour, a separate principality was assigned to them, and a city built by them on the banks of the Jumna, which was named Indraprastha. It was on or near the site of Delhi.*

22. Frequent dissensions occurred between the princes of Hastinapur and Indraprastha, until the quarrel was decided in a great battle at Kurukshetra, in which Duryodham, and his brothers were all slain, and the undivided kingdom became the possession of the Pandavas.

A great number of the princes of India took part in this war; and the enumeration shows that the country was parcelled out into many states of small extent, as might be supposed, from finding the upper part of the Doab divided between the two principals. The distance from Hastinapur on the Ganges, to Indraprastha on the Jumna was not more than sixty miles. The chief ally of the Pandavas was Krishna, who having been driven from Mathura, the seat of his family, had founded a new city, Dwaraka in Guzerat; on the side of the Kauravas or descendants of Kuru, the principal leaders were Bhishma their uncle; Drona, a Brahman, but a great warrior; Salya king of Madra; and Kerna king of Anga, half brother of the Pandava princes, being the son of their mother Pritha by the sun, before her marriage to Pandu. These took the command in turn, until each was killed. The battle lasted eighteen days, and is related with all the circumstances connected with it, at great length, in the Mahabharat.

---

* This city soon began to rival the other metropolis, Hastinapur in splendor; Yudhisthira daily increased in strength, and in the pride of his heart, and determined to celebrate the *Aswamedha*, the sacrifice of the horse, *a Scythic rite*, never performed but by the most powerful sovereign in India. This sacrifice, which implied the possession of paramount authority, roused the jealousy of *Jarasandha*, the great king of Maghada, and was the cause of a war between them, when Jarasandha was slain.

Yudhishthira (ಧರ್ಮರಾಜ) and his brethren, after sometime, resigned their power, and retired to the Himalaya, where they died. *

24. They were succeeded by Parikshit (ಪರೀಕ್ಷಿತ), the grandson of Arjuna, who lost his life by the bite of a snake.

25. Janamejaya, his son, succeeded (ಜನಮೇಜಯರಾಜ).

It was to this prince that the Mahabharat was related. †

26. The third from him, Nichakra, was compelled by an inundation of the Ganges, which destroyed Hastinapur, to remove the capital to Kausambhi.

27. The direct line of Puru terminated with Kshemaka, the 22nd prince from Nichakra.

28. Yadu, the eldest son of Yaiyati, had two sons, Sahasrajit, and Kroshtri. The descendants of the first were not remarkable, but those of the latter divided into various branches, the chief of which sprung from Bhajamana, Andhaka, and Vrishni.

29. One of the princes of the first branch was Sura, the father of Vasudeva and of Pritha; the latter was married to Pandu.

30. Vasudeva was married to Devaki, the daughter of Devaka a prince of the Andhaka branch, and by her had Krishna.

31. The brother of Devaka was Ugrasena, the father of Kansa, who was killed by Krishna.

The enmity between Kansa and Krishna arose from the usurpation of the principality of Mathura by Ugrasena, after Sura's death, to the prejudice of Vasudeva, the next in succession. It was foretold to Kansa that he should be killed by one of Vasudeva's children, and he had them all put to death as soon as born. Krishna the eighth was carried away privately, and brought up amongst the cowherds of Gokula, not very far from Mathura, on the other bank of the Jumna: when he arrived at maturity, he murdered his kinsman and recovered the principality.

32. Krishna governed Mathura but a short time; being attacked

---

* "Yudhisthira (after the death of Krishna) determined no longer to remain in India, and with Baladeva, passed by Sinde up to the Himalaya mountains, where the Hindu historians, losing sight of them, affirm that they ascended into heaven. But there is greater reason to suppose that they crossed Zabulisthan into Indo-Scythia, the cradle of their family, and founded some one of the Dynasties, which, in subsequent ages, poured itself down again on the plains of India."—*Marshman.*

† The writer was Vyasa, confounded perhaps ignorantly, or perhaps by way of flattery, with the royal Vyasa who arranged the Vedas. From the Yavana, Greeks, being mentioned in it, it is supposed by some to have been written after the invasion of India by Alexander the Great.

there by Jarasandha (జరాసంధ), king of Magadha, who was the father-in-law of Kansa, he was obliged to fly to the west, and founded a new city in Guzerat, called Dwaraka.

Jarasandha was assisted by Kalayavana, a prince of the Yavanas, or the Mleehchas, a Persian or Greek prince probably, and sovereign of the west of India.

33. Krishna assisted the Pandavas in the great war: after his return to Dwaraka, domestic dissensions arose, in which almost the whole of the Yadava tribe perished: Krishna was slain by mistake by a hunter in the forests, and Dwaraka was washed away by the sea.

There is, however, a celebrated place called Dwaraka, still in Guzerat, where there is a temple dedicated to Krishna, who is regarded by most Hindus as a god.*

34. After the great war, the most important principality of India, became that of Magadha, and continued so for many centuries.

35. Jarasandha who was the first powerful sovereign of this country, was descended from Puru by a collateral branch. He was killed by the Pandava princes, and Krishna, at his capital Rajagriah.

The ruins of Rajagriah are still to be seen in the hills at Rajagiri, near Gaya.

36. Sahadeva, the son of Jarasandha, succeeded, and was followed by 20 other princes of the same dignity,

37. Ripunjaya, the last of this family, was killed by his minister Sunika, who placed his own son Pradyota, on the throne.

From this period, the number of years of each dynasty begins to be specified with some approach to accuracy. Pradyota, and four others, reigned 138 years.

38. Sisunaga, was the first prince of the next Dynasty, of which ten princes reigned, "supposed to be a Scythian; the Scythians about six centuries B. C. made extensive conquests in India; at the same period another swarm of Scythians, possibly from the same stock, poured down upon the north of Europe and settled in Scandinnavia. They had a serpent for their national emblem. In Hindu books they are called *Sakas* (Sacœ) Turk or Tartar tribes They

* Krishna, after his death, was deified. The worship of Krishna, is perhaps more modern than that of any other god.

established themselves, along the western districts of India, and are not improbably connected with the Saxon race.

The duration of this family is said to have been 362 years. During their time the western parts of India were invaded by Darius Hystaspes, king of Persia, and reduced to his authority.* they paid him tribute to the amount of 306 talents of gold; and furnished a body of troops to his successor Xerxes, in his invasion of Greece. Darius ascended the throne of Persia B. C. 518. In Hindu books the Persians are called Paradas and Pahlavas or Pahnavas, and also Parasikas.

It must have been also during this dynasty that an important innovation took place in religion, and Sakya-sinha, or Gautama, the son of a prince called Sudhodana, in Magadha, a feudatory, or tributary, (perhaps,) established the Buddha religion, denying the authority of the Vedas, abolishing the distinction of castes, and discountenancing idolatrous worship. This religion flourished for many centuries, but about seven or eight centuries after Christ, disappeared from India. It is still the predominant religion in Botan, Thibet, China, Siam, the Burman empire, and Ceylon.†

39. The last king of this family was Mahanandi, who was succeeded by Nanda, his son, by a Sudra mother; and the princes of Magadha were thenceforth of this tribe.

40. The dynasty of Nanda consisted of nine princes who reigned 100 years. The last was put to death by a Brahman, named Chanakya, also called Kawtilya, who placed a kinsman of Nanda, named Chandragupta, on the throne.

We now come to accurate Chronology with the assistance of the Greek

---

* It is not unlikely that from the earliest antiquity the Persians made conquests in India, and had a lodgement in the provinces east of the Indus. The Shastras make Sinde the boundary of the Hindu creed, and forbid any Hindu to cross it; but neither the Shastras nor the Hindu sovereigns have been able to prevent the nations of the west crossing that river to invade India.—In more ancient times, before the Brahmans subdued the Kshetriyas and expelled the Budhists, the Hindus were a martial and enterprising people. It was then probably that they crossed the Attuck (a limit, a town in the province of Lahore, on the east of the Indus), and invaded Scythia, and also proceeded by sea to the Eastern Islands and spread their faith through the Archipelago. It is in comparatively modern times, that the Hindu, the victim of a debasing superstition, has lost his national spirit, and fears to pass beyond the limits of his own country, lest he should be contaminated by association with men of other creeds."—*Marshman.*

† "The solar line appears to have adhered to that form of mythology which has at length become predominant in India, of which it is the vital principle, that the Brahman is above the gods; while the lunar race appears from the very beginning to have professed the creed of Budh, and never to have admitted the theogony of the Brahmans."—*Marshman.*

writers, to whom Chandragupta was known as Sandrocoptos. He was the friend and ally of Seleucus nicator, who succeeded Alexander the Great as king of Persia, and extended his authority to India. He married the daughter of Seleucus, and engaged to furnish him annually with 50 Elephants. An ambassador from Seleucus, named Megasthenes, resided for some time at Palibothra, the capital of Chandragupta, which was situated near the confluence of the Sone and the Ganges, not far from the site of the modern Patna. By the Hindus it was called Pataliputra, or Kusumapur, and, according to Megasthenes, was more like a vast encampment than a city. Chandragupta died 292 years before Christ.

About 40 years before this, the north west of India was invaded by the Grecian prince, Alexander. Several of the chiefs of the Punjab acknowledged his supremacy, as the king of Abhisara, or Cashmir, whom the Greeks call Abisares; and the prince of Takshasila, between the Vitastha or Behut, and the Indus, who is called Taxiles by the Greeks. On the east bank of the Hydaspes (Behut) he encountered and defeated Porus, a prince, perhaps, of the Puru family. He then advanced to the Hyphasis (Beyab) or possibly to the Sutlej, when his soldiers refused to march further from home. He was obliged therefore to return, marching along the Indus, whilst his flotilla under Nearchus, went down that river. The army crossed the desert to Persia; the fleet went thither by sea.*

After the retreat of Alexander, an independent kingdom was founded by the Greeks, in Bactria (modern Balkh), the princes of which governed the greater part of the Punjab; they also established themselves along the Indus, and in Cutch and Guzerat.

When the Bactrian kingdom had subsisted 130 years, it was overturned by the Sakas, Scythians or Tartars, who also subdued western India, and were governing the country about the mouths of the Indus, as late as the first century of the Christian era.

41. The descendants of Chandragupta were called Mawiyas. They were ten in number, and reigned 137 years, or till B. C. 155.

42. Ten princes, called Sungas, next reigned till B. C. 43; the first of whom was Pushpamitra, who obtained the throne by the murder of his predecessor.

The deposal and assassination of the sovereigns of Magadha by their ministers and servants, became now frequent, and the principality consequently declined, although lists of its princes, extending to A. D. 458 are given, ending with Puloman.

43. At this time the principal kingdom in India was that of Avanti, or Ougein, owing to the celebrity of Vikramāditya.

---

* The Grecks are called *Yavanas* (Ionians in Hindu books).

This prince was a great patron of learned men; nine of whom, at his court, are called the nine gems,* and are said to have been Dhanvantari, Kshapanaka, Amerasinha, Sanku, Vetalabhatta, Ghatakarpara, Kalidasa, Varahamihira, and Vararuchi. But he seems to have rendered a more important service to India, by arresting the conquests of the Sakas or Scythians, whence he is called the Sakari, or foe of the Sakas. As already observed, the Samvat era dates from Vikramaditya, 56 years B. C.

44. The celebrity of Avanti ceased with Vikramaditya and the next prince of any note is Salivahana, king of Pratishthana in the Dekhan.

Little of him, beyond his name, is known, except that the Saka era counts from him, beginning 76 years after Christ.

45. From this time India was broken up into a vast number of small principalities, distracted both by political and religious feuds; until its invasion by Mahmoud Sultan, of Ghizni, in the 10th century after Christ.†

Although Vikramaditya prevented the Sakas from effecting collectively, the subjugation of India, it appears probable that they gradually spread themselves through upper India, in the first centuries after Christ, in distinct bands or clans, being the ancestors of the numerous tribes of Rajputs from Oude to Marwar. Above a hundred of these are now to be traced; but the early tradi-

---

* Not long after this period, in the early ages of Christianity, in the reign of Vamsa Sekhara Pandian and his son, literature flourished in the south. A College was founded at Madura for the cultivation of the Tamil language. The professors were forty-eight in number, called the *Sangattar*, or assembly. The chief of these were Narakira, Bana, and Kapila. Agastya Muni is said to have expounded and propagated the primitive institutes of the Tamil language: whether this Agastya is the same individual spoken of in the Ramayana, who migrated to the South to diffuse the worship of Siva, or a different individual it is hard to determine. The Madura College, after honouring the *Kural*, the production of Tiruvalluvar, a pariah priest, was broken up; all the professors having drowned themselves, unable to survive the disgrace. This is said to have taken place about the ninth century. The most classical Tamil writings are ascribed to this period; and the principal authors were Jainas.

† The History of India is divided into three portions, the Hindu, the Mahomedan and the Christian. The period of Hindu History sketches from those remote ages which are beyond the limits of authentic history, to the era when the Mahomedans appeared on the banks of the Indus, eight centuries ago, and began the conquest of the country. The Mahomedan period extends from the first conquests of Mahmud, to the battle of Plassey A. D. 1757, which laid the foundation of the British Empire in the East; the third, or Christian period, begins with the victory of Plassey, and comes down to the present time.

tions distinguish the principal as thirty-six, derived from four primitive races; the Parihara, Pramara, Chalukya, and Chouhan, who were fabled to have sprung from four warriors conjured into existence by the sage Vasishtha, from a sacrificial fire he had kindled on mount Abu.

The Chalukyas established themselves in Guzerat, where their capital was Anhilla or Patan; and they ruled there till the Mohammedan invasion. The Parihara branch was settled in Marwar. The Pramaras established themselves in western Malwa. Bhoja, king of Dhar, in the 66th century, a distinguished patron of learned men belonged to this tribe. The Chouhans came more east; and the last Hindu king of Delhi, Prithwairai, was of their clan. Of the many Rajput tribes, there are several of celebrity not included in the above, and for them other descents have been imagined. Thus the Grahilote princes of Mewar, or Oudypur, are said to have sprung from Lava, the son of Rama, one of whose descendants, Kanaksen, migrated from Loh-kote in the north of India to Saurashtra A. D. 145. The Jats of Jesselmer, and Jharejas of Cutch, claim to be the remains of the Yadava family. The Kachwabal princes of Jodhpur call themselves the progeny of Kusa, the other son of Rama; and the Rahtores, who were kings of Kanoj at the time of the Mohammedan invasion, and for some centuries before it, are referred by the bards of western India to Hiranya Kasipu, a demon, as their progenitor. These traditions will be differently estimated by different writers; but they concur with the warlike character, the martial habits, and many of the social observances of the Rajput tribes, to establish their external and northern origin.

The whole course of the political history of ancient India, shows it to have been a country divided amongst numerous petty Rajas, constantly at variance with one another, and incapable of securing their subjects from the inroads of their neighbours, or the invasions of foreign enemies.

The early religion of the Hindus, as represented in the Vedas, seems to have been little more than the adoration of fire and the elements. The attributes of a Supreme being, as creator, preserver, and destroyer, were afterwards personified, and worshipped as the deities, Brahma, Vishnu, and Siva. Philosophical notions of matter and spirit were next embodied, and celebrated individuals, like the demigods of Greece, added to the Pantheon; other modifications, some as recent as four or five centuries, were subsequently introduced.

In literature, the Hindus early bestowed great attention upon Philology; and the Sanscrit language is exceedingly copious and complex. It is also very remarkably connected in grammatical structure with Greek and Latin. They likewise devoted their attention to Metaphysical philosophy, from very remote periods.

Some of their astronomy appears to be ancient, but no observations of the heavenly bodies, at a remote date, have been preserved. Their earliest and best poetry, dates only from the era of Vikramaditya, and much of it is considerably subsequent to the Christian era.

The division of the Hindus into castes is a peculiarity in their social condition, which early attracted notice; but such an arrangement was not uncommon in antiquity, and it prevailed in Persia and Egypt. In those countries

it gradually ceased; but in India it has been carried far beyond the extent contemplated in the original system.

The original distinction was into Brahman, religious teacher; Kshetrya, warrior, Vaisya, agriculturist and trader; and Sudra, servile: but from the intermixture of these and their descendants, arose numerous other tribes or castes, of which the Hindus now chiefly consist; the Brahman being the only one of the four original divisions remaining.

The following is from Professor Wilson's Preface to the Vishnu Purana.

Deducting however from the larger number of princes a considerable proportion, there is nothing to shock probability in supposing that the Hindu dynasties, and their ramifications were spread through an interval of about twelve centuries anterior to the war of the Nahabharata; and, conjecturing that event to have happened about fourteen centuries before Christianity, thus carrying the commencement of the regal dynasties of India to about two thousand six hundred years before that date. This may or may not be too remote* but it is sufficient, in a subject where precision is impossible, to be satisfied with the general impression, that in the dynasties of kings detailed in the Puranas we have a record which, although it cannot fail to have suffered detriment from age, and may have been injured by careless or injudicious compilation, preserves an account, not wholly undeserving of confidence, of the establishment and succession of regular monarchies amongst the Hindus, from as early an era, and for as continuous a duration, as any in the credible annals of mankind.

The circumstances that are told of the first princes have evident relation to the colonization of India, and the gradual extension of the authority of new races over an uninhabited or uncivilized region. It is commonly admitted that the Brahminical religion and civilization were brought into India from without. Certainly there are tribes on the borders, and in the heart of the country, who are still not Hindus; and passages in the Ramayana, and Mahabharata, and Manu, and the uniform traditions of the people themselves, point to a period when Bengal, Orissa, and the whole of the Dekhan, were inhabited by degraded or outcaste, that is, by barbarous, tribes. The traditions of the Puranas confirm these views, but they lend no assistance to the determination of the

---

* However incompatible with the ordinary computation of the period that is supposed to have elapsed between the flood and the birth of Christ, this falls sufficiently within the larger limits which are now assigned upon the best authorities to that period. As observed by Mr. Milman in his note on the annotation of Gibbon (II. 301.) which refers to this subject; "Most of the more learned modern English Protestants, as Dr. Hales, Mr. Faber, Dr. Russell, as well as the continental writers, adopt the larger Chronology." To these may be added the opinion of Dr. Mill, who, for reasons which he has fully detailed, identifies the commencement of the Kali age of the Hindus, B. C. 3102, with the era of the deluge. Christa Sangita, Introduction, Supplementary note."

question whence the Hindus came, whether from a central Asiatic nation, as Sir William Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian, as conjectured by Klaproth, Vans Kennedy, and Schlegel. The affinities of the Sanscrit language prove a common origin of the now widely scattered nations, amongst whose dialects they are traceable, and render it unquestionable that they must all have spread abroad from some centrical spot in that part of the globe first inhabited by mankind, according to the inspired record. Whether any indication of such an event be discoverable in the Vedas, remains to be determined; but it would have been obviously incompatible with the Pauranik system to have referred the origin of Indian princes and principalities to other than native sources. We need not therefore expect from them any information as to the foreign derivation of the Hindus.

We have, then, wholly insufficient means for arriving at any information concerning the ante Indian period of Hindu history, beyond the general conclusion derivable from the actual presence of barbarous and apparently aboriginal tribes, from the admitted progressive extension of Hinduism into parts of India where it did not prevail when the code of Manu was compiled—from the general use of dialects in India, more or less copious, which are different from Sanscrit—and from the affinities of that language with forms of speech current in the western world—that a people who spoke Sanscrit, and followed the religion of the Vedas, came into India, in some very distant age, from lands west of the Indus. Whether the date and circumstances of their immigration will ever be ascertained is extremely doubtful, but it is not difficult to form a plausible outline of their early site and progressive colonization.

The earliest seat of the Hindus within the confines of Hindusthan was undoubtedly the eastern confines of the Punjab. The holy land of Manu and the Puranas lies between the Drishadwati and Saraswati rivers, the Caggar and Sursooty of our barbarous maps. Various adventures of the first princes and most famous sages occur in this vicinity; and the Asramas or religious domiciles of several of the latter are placed on the banks of the Saraswati. According to some authorities, it was the abode of Vyasa, the compiler of the Vedas and Puranas; and agreeably to another, when on one occasion the Vedas had fallen into disuse, and been forgotten, the Brahmans were again instructed in them by Saraswata, the son of Saraswati. One of the most distinguished of the tribes of the Brahmans is known as the Saraswata; and the same word is employed by Mr. Colebrooke to denote that modification of Sanscrit which is termed generally Prakrit, and which in this case he supposes to have been the language of "the Saraswata nation, which occupied the banks of the river Saraswati." The river itself receives its appellation from Saraswati, the goddess of learning, under whose auspices, the sacred literature of the Hindus assumed shape and authority. These indications render it certain that whatever seeds were imported from without, it was in the country adjacent to the Saraswati river that they were first planted, and cultivated and reared in Hindusthan.

The tract of land thus assigned for the first establishment of Hinduism in India is of very circumscribed extent, and could not have been the site of any

numerous tribe or nation. The traditions that evidence the early settlement of the Hindus in this quarter, ascribe to the settlers more of a philosophical and religious, than of a secular character, and combine with the very narrow bounds of the holy land to render it possible that the earliest emigrants were the members, not of a political, so much as of a religious community; that they were a colony of priests, not in the restricted sense in which we use the term, but in that in which it still applies in India, to an Agrabara, a village or hamlet of Brahmans, who, although married, and having families, and engaging in tillage, in domestic duties, and in the conduct of secular interests affecting the community, are still supposed to devote their principal attention to sacred study and religious offices. A society of this description with its artificers and servants, and perhaps with a body of martial followers, might have found a home in the Brahma-vartta of Manu, the land which thence was entitled the holy, or more literally 'the Brahman region;' and may have communicated to the rude, uncivilized, unlettered aborigines the rudiments of social organization, literature, and religion; partly, in all probability, brought along with them, and partly devised and fashioned by degrees for the growing necessities of new conditions of society. Those with whom this civilization commenced would have had ample inducements to prosecute their successful work, and in the course of time the improvement which germinated on the banks of the Saraswati was extended beyond the borders of the Jumna and the Ganges.

We have no satisfactory intimation of the stages by which the political organization of the people of upper India traversed the space between the Saraswati, and the more easterly region, where it seems to have taken a concentrated form, and whence it diverged in various directions, throughout Hindusthan. The Manu of the present period, Vaivaswata, the son of the sun, is regarded as the founder of Ayodhya; and that city continued to be the Capital of the most celebrated branch of his descendants, the posterity of Ikshwaku. The Vishnu Purana evidently intends to describe the radiation of conquest, or colonization from this spot, in the accounts it gives of the dispersion of Vaivaswata's posterity: and although it is difficult to understand what could have led early settlers in India to such a site, it is not inconveniently situated as a commanding position, whence emigrations might proceed to the east, the west, and the south. This seems to have happened; a branch from the house of Ikshwaku spread into Tirhut, constituting the Maithila kings; and the posterity of another of Vaivaswata's sons reigned at Vaisali in southern Tirhut or Saran.

The most adventurous emigrations, however, took place through the lunar dynasty, which, as observed above, originates from the solar, making in fact but one race and source for the whole. Leaving out of consideration the legend of Sudyumna's double transformation, the first prince of Pratishthana, a city south from Ayodhya, was one of Vaivaswata's children, equally with Ikshwaku. The sons of Pururavas, the second of this branch, extended, by themselves or their posterity, in every direction: to the east to Kasi, Magadha, Benares, and Behar; southwards to the Vindhya hills, and across them to Vidarbha or Berar;

westwards along the Narmada to Kusasthali or Dwaraka in Guzerat; and in a north-westerly direction to Mathura and Hastinapura. These movements are very distinctly discoverable amidst the circumstances narrated in the fourth book of the Vishnu Purana, and are precisely such as might be expected from a radiation of colonies from Ayodhya. Intimations also occur of settlements in Banga, Kalinga, and the Dakhan; but they are brief and indistinct, and have the appearance of additions subsequent to the comprehension of those countries within the pale of Hinduism.

Besides these traces of migration and settlement, several curious circumstances, not likely to be unauthorized inventions, are hinted at in these historical traditions. The distinction of castes was not fully developed prior to the colonization. Of the sons of Vaivaswata, some, as kings, were Kshatriyas; but one, founded a tribe of Brahmans, another became a Vaisya, and a fourth, a Sudra. It is also said of other princes, that they established the four castes amongst their subjects. There are also various notices of Brahmanical Gotras, or families, proceeding from Kshatriya races: and there are several indications of severe struggles between the two ruling castes, not for temporal, but for spiritual dominion, the right to teach the Vedas. This seems to be the especial purport of the inveterate hostility, that prevailed between the Brahman Vasishtha, and the Kshatriya Viswamitra, who, as the Ramayana relates, compelled the gods to make him a Brahman also, and whose posterity became very celebrated as the Kausika Brahmans. Other legends, again, such as Daksha's sacrifice, denote sectarial strife; and the legend of Parasurama reveals a conflict even for temporal authority between the two ruling castes. More or less weight will be attached to these conjectures, according to the temperament of different inquirers; but, even whilst fully aware of the facility, with which plausible deductions may cheat the fancy, and little disposed to relax all curb upon the imagination, I find it difficult to regard these legends as wholly unsubstantial fictions, or devoid of all resemblance to the realities of the past."

THE END.

A

VOCABULARY

ENGLISH AND TAMIL,

COMPREHENDING

TERMS,

RELATING TO

CHRISTIAN THEOLOGY,

AND

THE RELIGION, PHILOSOPHY, AND MYTHOLOGY, OF THE HINDUS.

சத்தியவேதமொழிகளையும்,

இந்துமதச் சொற்களையும்,

எடுத்துக்காட்டுகிற

பதமஞ்சரி.

BY THE REV. H. BOWER,

MISSIONARY S. P. G.

"The consideration of *ideas* and *words*, as the great instruments of knowledge, makes no despicable part of their contemplation, who would take a view of human knowledge in the whole extent of it."—Locke.

"நிறைமொழிமாந்தர் பெருமைநிலத்து
மறைமொழிகாட்டிவிடும்."—குறள்.

MADRAS:

PRINTED BY D. P. L. C. CONNOR, AT THE CHRISTIAN KNOWLEDGE SOCIETY'S PRESS, CHURCH STREET, VEPERY.

1852.

18 C
55

915
194

46

Presented to the

Indian Institute, Oxford.

by the Rev. J. Sharp.

June, 1912.

1049

2331